

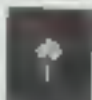


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AMERICAN STUDIES IN PAPYROLOGY

VOLUME ONE

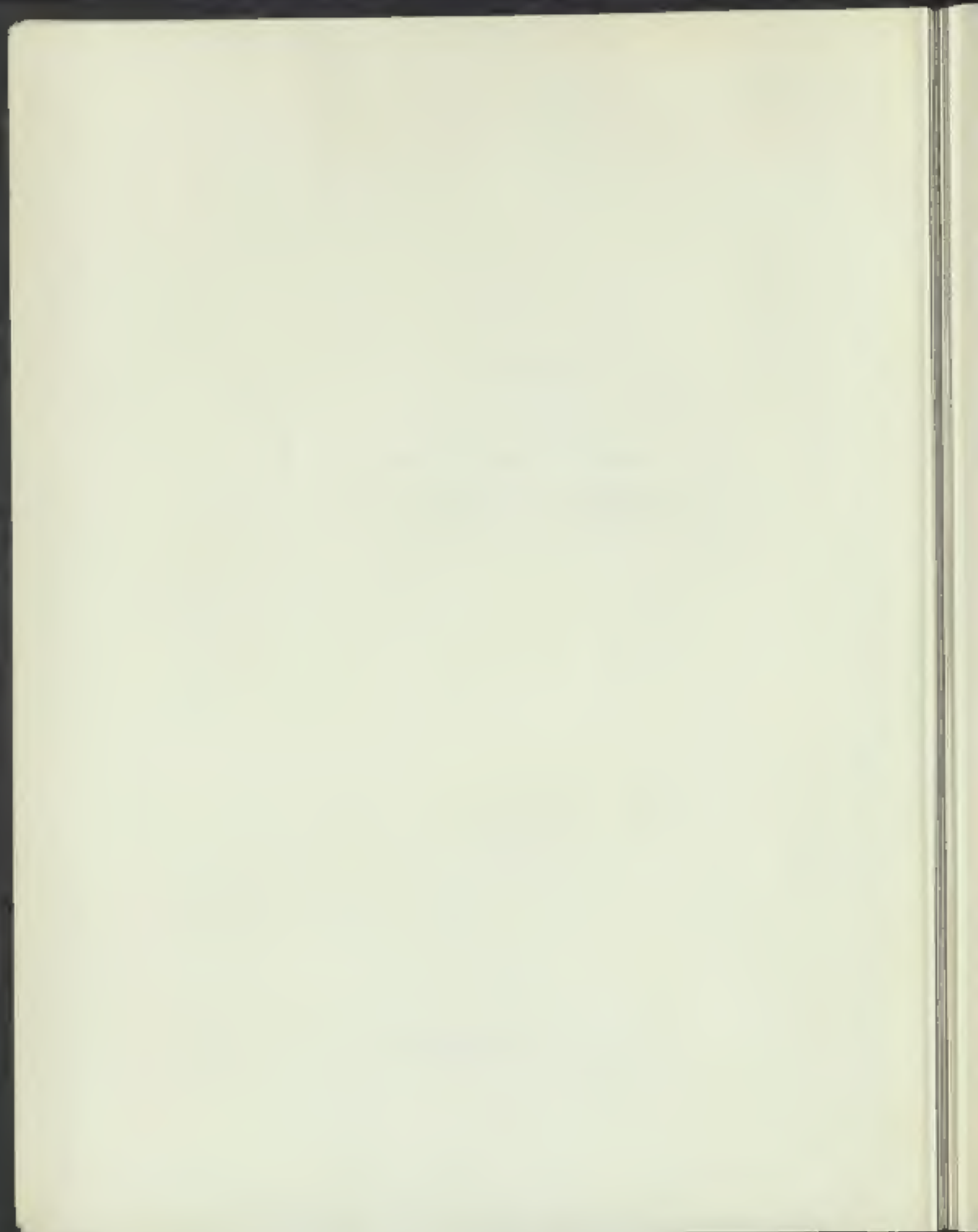
*ESSAYS IN HONOR OF
C. BRADFORD WELLES*

THE AMERICAN SOCIETY OF PAPYROLOGISTS
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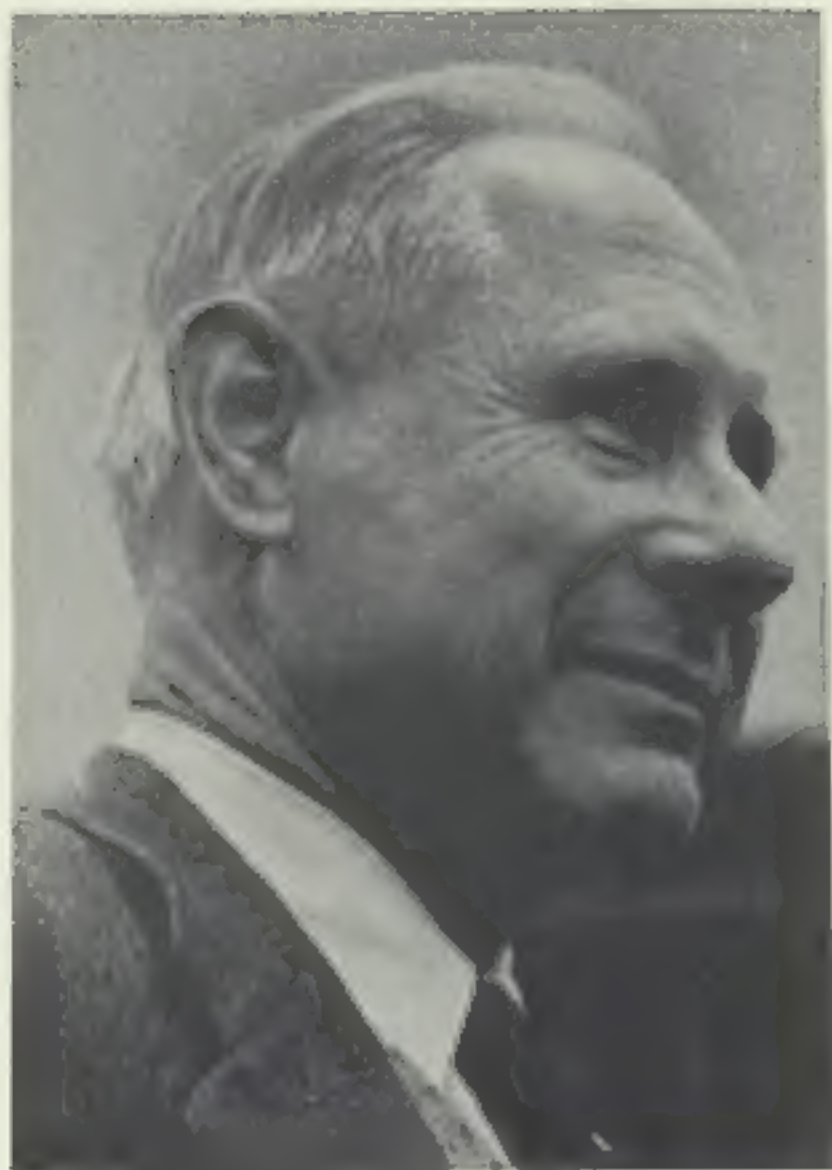
AMERICAN STUDIES IN PAPYROLOGY



This volume is presented to
C. Bradford Welles
as a token of the respect and affection
of his students and colleagues.

For the Society:

Robert D. Fink
J. F. Gilliam
Naphtali Lewis
Alan T. Samuel, Editor
William H. Miller
Herbert C. Yount



Photograph by J. Peter Stein

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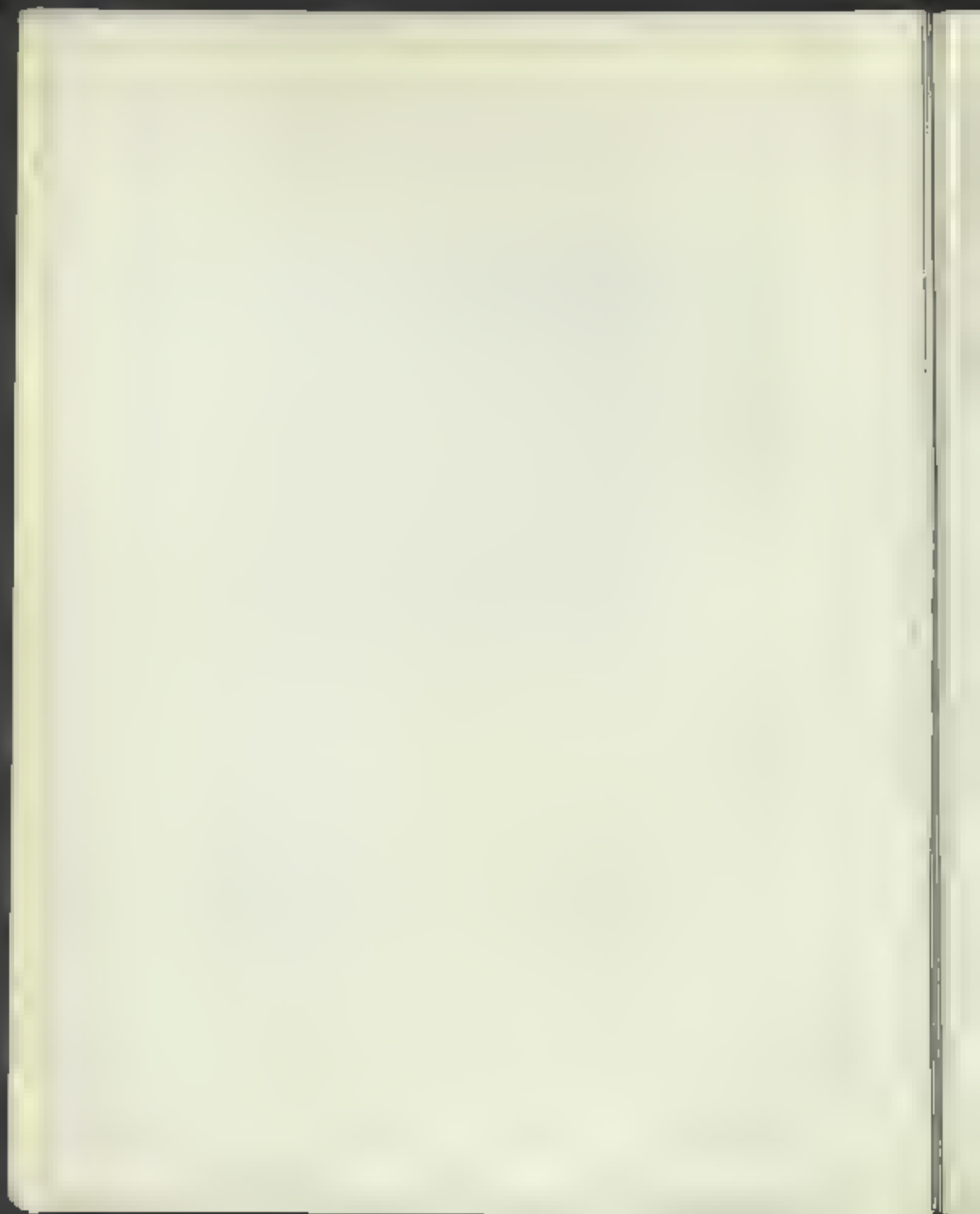
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ESSAYS IN HONOR OF CHARLOTTE WELLS



FROM THE PAPYRUS COLLECTION OF NEW YORK UNIVERSITY

NYPHT 31.1 117616

Classical studies as Charles Bradford Wesley has demonstrated in his teaching and his writing are most fruitful when they encompass the whole range of civilization, from the sublime to the mundane. The following texts are chosen to reflect that breadth of view.

1

1. New York inv. no. 117616
T. 1. 1. 1.

Provenance Unknown
C. 100 B.C. - 100 A.D.

The writing is on the verso; the verso is blank.

Header: about 1195-1200

- 11900
11950
- with red ink (11900) and with black ink (11950)
written in a cursive hand, the ink is dark brown
the ink is dark brown, the ink is dark brown
the ink is dark brown, the ink is dark brown
the ink is dark brown, the ink is dark brown
the ink is dark brown, the ink is dark brown
the ink is dark brown, the ink is dark brown
the ink is dark brown, the ink is dark brown

The interest of this curious fragment of a letter-column lies not in its text (which, to the extent preserved, is standard), but in the elegant individuality of its hand. The differences that stand in the way of precise dating of literary hands are well known: chronological changes in palaeographical states are not so clearly marked as in documentary cursive hands; some cursive forms, or "schön-schrift" show striking homogeneity, and later cursive sometimes manifest archaizing tendencies. In the present instance the task is made more difficult by the fact

that only a tiny sample is available. Obviously, the best that we can hope to attain is an approximate date within fairly generous limits.

The most distinctive feature of the hand is the opening, which is sedulously kept wide open at the top, this type of opening has, as it happens, rarely been encountered in Irish hands, and I am not at all aware of even another example in which the opening at the top is so carefully and stylistically produced. Notable also are the ketipointed *agha* and *anna*, the flat topped upright *the* *tu*, with segmented top, and the backward leaning *op* and *up* made in three and two strokes respectively. Also visible here is a very clear example of the imaginary horizontal guide line running along the tops of the letters rather than along the bottom, with the exception of this last feature, which tends to disappear after the Pictish era, each of the individual traits cited can be traced over a considerable range of time in the hand in several centuries B.C. to the last or second century A.D. The problem, then, is to arrive at an overall impression of style. Professor Eric G. Turner and Herbert C. Justice, separately consulted, agreed that this hand should most likely be dated in the period first century B.C. to first century A.D. with Professor Justice expressing a preference for the earlier century. My own preference is also for the earlier date, cf. e.g. W. Schubart *Die römische Schrift* 2nd and 3rd edn. *Handbook*, Abb. 96, 15 and 31, 27.

2

19 New York (ms. no. 10, 4)
10 x 21 cm.

Orig. owner, unknown.
Acq. by Alex. 15, 169 & 11,
1911. (Last noted in the second century)

RECIPO

Written in 4 lines, upright, flowing hand, which provides an early example of the broad-based form

o foma ead foma ead de a' foma foma foma
eol foma eol foma foma foma foma
dual foma foma foma foma foma foma foma foma foma foma
foma foma foma foma foma foma foma foma foma foma foma
foma foma foma foma foma foma foma foma foma foma foma

VF30560

Written in a rather small, upright hand, somewhat angular but skilled. A few traces of a preceding column are visible.

Column

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Column

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 1001

TRANSLATION

Lines

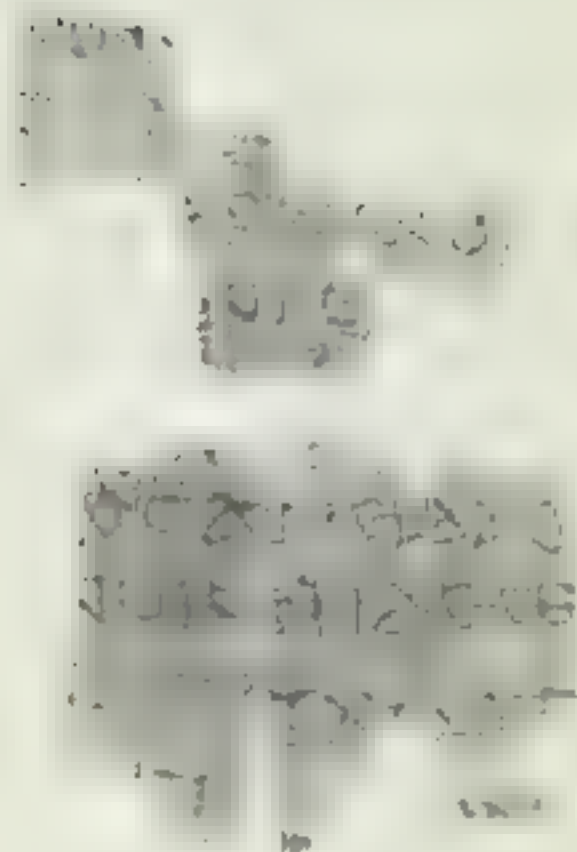
- 10-14 jubebe 3 l 4 ounces, 3 dr. 3 ob., resin 1/2 . . . 1 dr., oil 1 2 kuche,
4 ob.; waxed, 2 ob.
15-19 Hradache wax 20 dr. (weight), 1 dr. 3 ob., fine sand 4 dr. (weight),
1 dr., oil 1 4 kuche, 2 ob., onegas 1 ob.
20-25 Bit of fever jubebe 8 dr. (weight), 3 dr. oil 1 kuche, 1 dr. 1 ob.,
wax 20 dr. (weight), 2 dr. (T-100) 4 dr.
(Grand total), 21 dr. 2 ob.
26-27 (See below, note to line 26)

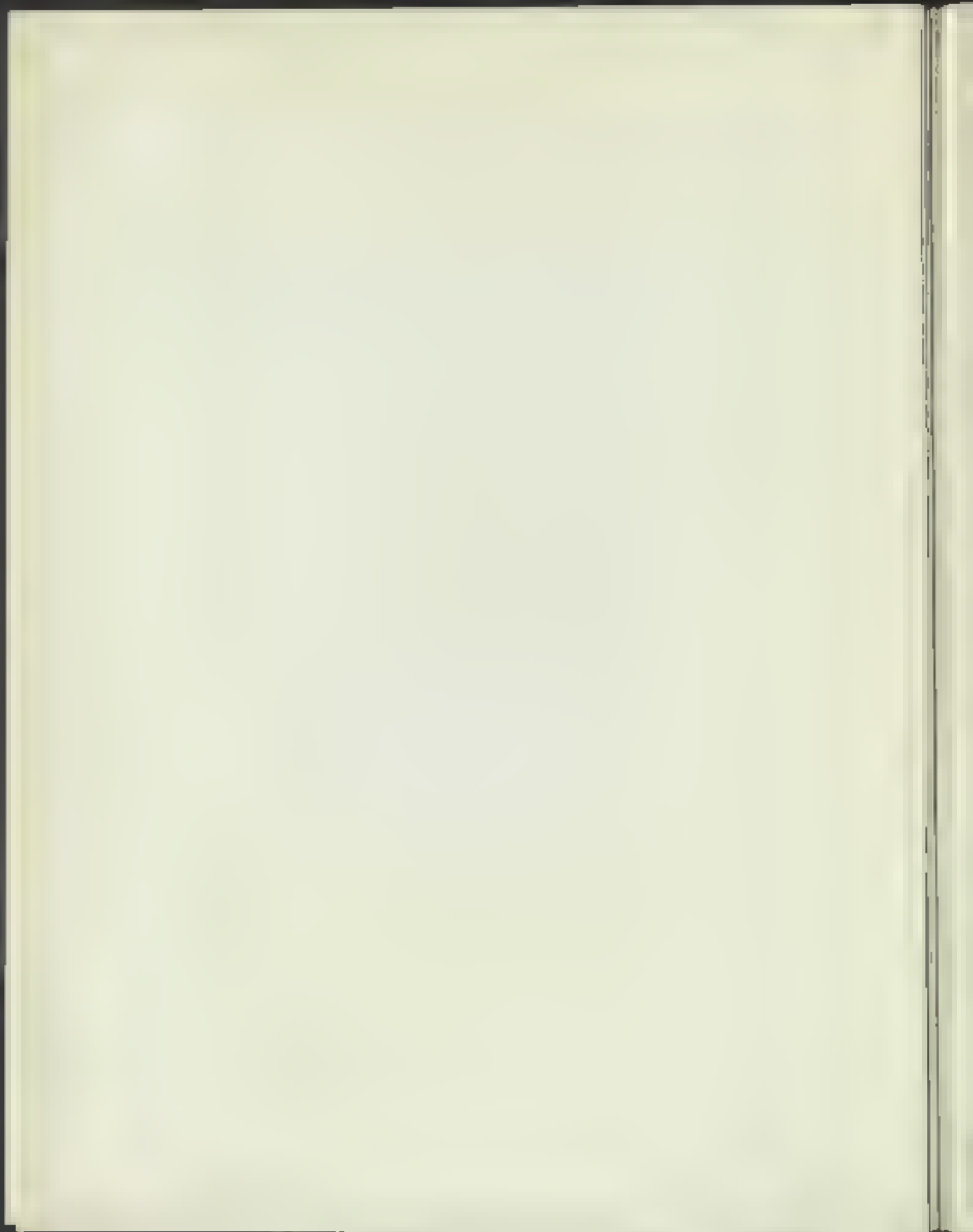
COMMENTARY

At first sight this account might seem to be concerned with construction and repair: in addition to pitch (resin), wood sand and wax, there is *akheque* (line 1) which can denote statues of gods, *suppon* (lines 11, 21), the name of a red pigment, and *radache*, *stir* for which is a technical term for the entrance to a temple enclosure. But, as indicated in the translation above, these Greek words have other meanings as well: first, which it becomes clear that this account is in reality one of expenditures for the ingredients of medicinal recipes.

In *Papyrus 15* (1955), *Wolff* and *Bequaert* (1954, 5) *Excerpta* lists and analyzes forty-four Greek papyri and ten *Arabs* containing medicinal recipes. They date from the third century B.C. to the sixth century A.D. I note that seventeen of these are like the New York text written for a specialist in the various of the papyri; these are likely to have been elite compilations for household use. A few of the extant recipes are accompanied by instructions for the administration or application of the remedy. But *P. New York* is the only one which includes the cost of the ingredients. This singular fact suggests that *P. New York* is a record made of prescriptions as actually compounded, rather than a compilation for reference.

After an opening remark on Alexandria as the point of confluence of Greek and Oriental medical traditions, *Garra* treats the recipes in his list as examples of the Greek tradition. *Phéaux*, commenting on *Diocoride d'Egypte* II (1956), 147-48) on *Dioc.* 2181 - 2188, also emphasizes the Greek element in these recipes, while recognizing the continuity of the Egyptian tradition in Greco-Roman Egypt. The influence of the Egyptians upon the Greek tradition is the subject of a recent study from which the following quotation seems appropriate here: "There are a great number of specific instances where the relationships between the medical systems of the civilizations of Ancient Egypt and Greece have been substantially established. There are numerous examples of the translation of the rich plant lore of Egypt to the works of Theophrastus, Dioscorides, and others, of which the most famous was the opium of Thebes, 'pendules for





BETROTHAL, MARRIAGE, OR DIVORCE?

ROBERT C. FINK

The last mention of this papyrus in nineteen years occurs in the introduction of Harris' *Papyri from the Storm-delf Ptolemaic Roman Egypt*,¹ but the editor did not republish the text, evidently because he was not convinced that its purport had been established with sufficient certainty. Since its initial publication by Sanders,² the papyrus has been discussed with widely differing conclusions in six separate articles,³ with the result that even Sanders' studies (post-publication in *Hesperia*, Platon VII) refused to go on to attempt further light to call it a document concerning a dowry. A fresh attempt to determine what sort of document this is seems therefore appropriate. At the very least, it is worth while to review the question for a new generation of papyrologists, especially since it is possible that the missing half of the papyrus may yet be found in some museum or private collection.

1. Edgar Harris, *Papyri from the Storm-delf Ptolemaic Roman Egypt*, British Library Variorum, Munich, 1964.

2. Henry A. Sanders, 'A Coptic Marriage Contract in Ptolemaic Egypt', *Archaeologia* 106 (1906), pp. 349-50.

3. In chronological order:

a. Leopold Wenger, 'Zwei lateinische Papyri aus dem Museum von Kairo', *Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften, Klasse der Philologisch-Historischen Wissenschaften*, 1901, pp. 27-40.

b. Robert C. Fink, 'The Significance of a Coptic Marriage Reinterpretation of P. Mich. Inv. 470-1', *J. E. G. S.* 1942, pp. 109-124.

cc. A. von Soden, *Ägyptische Papyri*, *Lehrbuch der Ägyptischen Literaturwissenschaft*, Paderborn, 1947, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

cc. K. Mosmann, 'Die Papyri des Museums von Kairo', *Archaeologia* 106 (1906), pp. 349-50.

cc. A. Nagel, 'Notes on some Greek Papyri', *Hesperia* 18 (1902), pp. 260-272.

c. Leopold Wenger, 'Nachtragliche Beiträge zu zwei lateinische Papyri aus dem Museum von Kairo', *Archaeologia* 106 (1906), pp. 349-50.

cc. A. Nagel, 'Miscellaneous Papyrological', *JEP* 1 (1906), pp. 13-26.

cc. b. The same article in *Papyrus* 207, printed in *British Museum Quarterly*, N.S. 14-15, 1951, pp. 99-111 (and pp. 95-96 of the whole series).

All the other decisions in the *Playsus Corvini*, no matter what the point of issue, agree on the total impossibility of a legitimate marriage for a soldier, as likewise Hademan's edition (1897, 140, 146, 173). Dams too, 1888 permitting the children of soldiers, should attribute to what is the inheritance, and firsta Schulte has shown that the phrase *propter auctoritatem militum* in soldiers' testations of the South of children means that they were not allowed to make a regular profession of birth because the children were illegitimate. Equally telling is the phrasing of the military diplomas, to which insufficient attention has been paid in connection with this question. In the diplomas the insurmountable impediment to the legitimation of the status which veterans had found during their active service is *conubium cum uxore* was *non habuerunt* and not *conjugis sua sua* as you can find in recent editions of the *Leges Saxonum*. Since it is unthinkable that all the hundreds of thousands of men who served in the auxiliary units and the navy were bachelors when they departed the majority of them men in their twenties and some even in their thirties.¹⁰ The specific restriction of the right of *conubium* to marriage with the "wives" whom they found at the moment when citizenship was granted them, not control of when they married afterward shows that even previous marriage had been anticipated. The word *uxor* in the diplomas is of course a curious earlier use, used periphrastically, since the *conubium* was granted only with the *uxor* and not before.

It may also be observed that all existing marriages were in fact allowed to continue during a man's military service. Then and any couple needed to do in order to evade the prohibition against marriage, a service was so near to the non-existent. Needless to say, there are no traces of any such practice.¹¹

Rege's elaborate reconstruction (note 1, 10) of the poem's circumstances and his interpretation of the text as a certificate of the marriage of Benedict and Gemellus immediately after Gemellus' discharge of course fall to the ground because Gemellus is clearly identified in lines 5-6 as a soldier in active service.

This other possibility remains to be mentioned. At some time between A.D. 152 and 160 the diploma of citizenship began to diverge from those of other veterans. Whereas citizenship continued to be granted to children of gladiators at the time of their father's discharge even after it ceased between A.D. 140-144 to be given to the children of other veterans,¹² this grant was soon restricted to *liberi* instead of *liberis et liberarum* and furthermore to sons

4. 1994年11月，中国铝业公司成立。

[10] Compare the data for legislative *in loco* action to the *Interim Report on the Development of Legislation*, Milan-Rome, 1993, pp. 26-27 and 338-141.

21 On the general question of soldiers' marriage contracts I received information from Prof. C. G. Carr, 1964 pp. 267-270, and H. Susselheim, *ibid.* XVL pp. 134-38 and 139-141.

12. [11. 33] 1906, 47 and 30, 2, 154, col. 2, pp. 151, 159, and p. 160, col. 2.

divorce, either real or fictitious, or Herper's attempt to show that a formal, written divorce was of some special advantage to Demetria. It has already been demonstrated, in any event, that the marriage was substantively terminated at the time of Genethlis' enlistment.

All the foregoing reads, of course, as a reaffirmation of my former view that the document is a betrothal. It is clear in lines 7-10 that Demetria is establishing a dowry, and a betrothal is the one sort of contract open to her then as a soldier which could protect this dowry. Herper, who has made much to assert that the document does not establish a dowry, that he can do so only by resorting to the assumption that the causes of *ipse non pro ramento* and *ipse deduxit* are used mistakenly and that the payment of the dowry was in connection with the former marriage. His first argument against substantiating the document as a betrothal is that there is no other example of written sponsalia. But there is also no example in Latin of a divorce agreement. I. *Ulp.* XII 113, a certain one of the assumptions of the *legis* part is *utique* *et non* *per* *verba*, Part V, a military duty roster is unique although at the rate of one a month *et* *centis* *centis* in the army over ten million duty rosters must have been prepared during the first three centuries of the empire, and in general, considering the comparatively small number of Latin papers of any sort from 345 to Constantine's context, the probabilities are that many of them will be unique examples of their kind. On the other hand, Paulus' statement in *Dig.* 23. 1. 7 that betrothal agreements need not be written is evidence that they usually were.

A pair of objections which Herper states with slight variations five times over are that a written contract of betrothal was valueless because neither party to such an agreement could be compelled to serve the other and that as a consequence it was foolish of Demetria to pay the dowry in advance and useless to her that it could be called redones in case of being disguised as a loan or deposit. There is a half-truth here in that the marriage contemplated in a sponsalia was not legally enforceable, but it is taken to assert that such a contract was worthless in respect to the dowry. The *Demetria* text shows that disguised dowries could not be recovered either from soldiers or their estates (in the last see *P. Ulp.* 18. 24), and that even genuine loans risked being lost through being interpreted as such illegal dowries (*P. Ulp.* 13. 10 in 4). This results simply from the application of the general principle (*Ulp.* 23. 2. 45 *Idem* *propter* *officium* *matrimonium* *capitulum*). But as a betrothal the dowry could legally be paid over before marriage and was recoverable if the marriage failed to take place. Ulpian is quite explicit. *Officium* is always given in consideration of marriage or promise of marriage. The right to *res* *vestis* in the suit is once unless there is clear evidence of contrary intention. If the engagement is broken off, the betrothal will accordingly recover by a *condictio* *causa* *dote* *ex* *causa* *matrimonii* unless the intention was that the property should vest in the man as from the date of the marriage only, in which case the remedy is *condictio*. When *matrimonium* takes place before marriage it is treated as a sale subject to a suspensive condition.

Ownership does not pass to the spouses though delivery is made, nor does he begin to acquire by usufruct until the marriage has been celebrated. Risk and decisions are for the groom, and if a dowry is sent the receiver is *compensatus*.¹⁵ Under these principles then Demetria's interest in the dowry was fully protected, as it could have been in no other way.

Berger's further point that as a soldier Demetria would have no need for either the money or the women's clothing which constituted the dowry merely shows how far he is from giving any thought to the intention of Demetria's marriage, and dowries, or to the special circumstances of Giannelis and Demetria. Giannelis appears here not as a soldier but as Demetria's former husband, divorced in all likelihood against the will of both and prospective future husband, though the situation is complicated by his being in military service. The intention of his marriage and marriage is of course to effect a lasting union of two persons, "in order for the advantage and satisfaction of both. His fulfillment of purposes of marriage must do all that can be done to protect the personal and economic interests of both parties and especially, because they are less able to fend for themselves than a man, of the wife and any children of the union. In ancient marriage the most important items were the dowry and the legal status of any offspring as heirs and citizens. We have seen how Demetria's dowry was protected, as for Demetria's resolution, customs, or other properties, he would have to make a will, unless he was content to have his children subject to the captain under the terms of Hadrian's dispensation.¹⁶ But when Giannelis, civil and continued in military service, the dowry would serve the purpose which marriage was meant for, to provide capital and income for the expenses of the family and in particular for the rearing of the children. The paper assets that women were a regular feature of soldiers' money, just as in any other marriage, note P. Coll. 100, 101 and 102, P. Fouad 1178, and *Bull. 276. The letters of Claudius Ptolemaeus in P. M. 4, 1118 are also proof that soldiers in active service engaged extensively in private financial matters, so that there is no difficulty in seeing Giannelis as the manager of his family's property.*

The statement that Demetria had formerly been married to Giannelis, and that the two boys were born of this union, with the age of the formal testimony, and a record of the boys' names and ages, displaces a similar statement to prove it. It could be reconciled with the interpretation of the document as a dowry, but it is much more satisfactory if Giannelis and Demetria were planning to leave their marriage when possible and in the meantime, as seems likely, to maintain a household without marriage as other soldiers and their consorts so commonly did. If Giannelis entered the service immediately after the birth of his youngest son, now aged ten, he had still a minimum of sixteen years to serve before his

15. P. L. Collier, *The Roman Law of Marriage* (Oxford, 1930), pp. 170-171 and 172.

16. Hadrian's letter is *Bull. 140, C. 12, no. 273, *Index Canonarius*, 108.*



Wilkins (1934) in his paper on "The Social Structure of the House Finch" states: "The social structure of the House Finch is characterized by a high degree of independence. The individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three." (Wilkins, 1934, p. 121, *Condensed Edition of the Journal of the American Ornithologists Union*).

11. "The social structure of the House Finch is characterized by a high degree of independence. The individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three." (Wilkins, 1934, p. 121, *Condensed Edition of the Journal of the American Ornithologists Union*).

12. "The social structure of the House Finch is characterized by a high degree of independence. The individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three." (Wilkins, 1934, p. 121, *Condensed Edition of the Journal of the American Ornithologists Union*).

13. "The social structure of the House Finch is characterized by a high degree of independence. The individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three." (Wilkins, 1934, p. 121, *Condensed Edition of the Journal of the American Ornithologists Union*).

14. "The social structure of the House Finch is characterized by a high degree of independence. The individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three." (Wilkins, 1934, p. 121, *Condensed Edition of the Journal of the American Ornithologists Union*).

15. "The social structure of the House Finch is characterized by a high degree of independence. The individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three." (Wilkins, 1934, p. 121, *Condensed Edition of the Journal of the American Ornithologists Union*).

16. "The social structure of the House Finch is characterized by a high degree of independence. The individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three." (Wilkins, 1934, p. 121, *Condensed Edition of the Journal of the American Ornithologists Union*).

17. "The social structure of the House Finch is characterized by a high degree of independence. The individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three." (Wilkins, 1934, p. 121, *Condensed Edition of the Journal of the American Ornithologists Union*).

18. "The social structure of the House Finch is characterized by a high degree of independence. The individuals of the species are usually found in small groups of two or three, and the individuals of the species are usually found in small groups of two or three." (Wilkins, 1934, p. 121, *Condensed Edition of the Journal of the American Ornithologists Union*).

4. Cf. A. C. Ziswiler, "The Social Structure of the House Finch," *Condensed Edition of the Journal of the American Ornithologists Union*, 1934, 450.

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P. YALÉ I AND THE EARLY CHRISTIAN BOOK

J. H. ROBERTS

In his preliminary publication¹ of P. Yalé I, a Ptolemaic papyrus known as P. Yalé II, part of a leaf of a papyrus codex of Gnostic or theosophical texts, Bradford Welles has not only added to the limited list of early Christian papyri²—I regret and have extended the already wide range of his contributions to papyrology—and the racial history of the ancient world. This may have fostered somewhat an impression of both papyrologists to carry the discovery of P. Yalé I and II together.

Welles' own verdict is that the papyrus "cannot have been written later than A.D. 140". There is a somewhat later date he accepted, "at least some of the very earliest Christian MSS. contain Christian papyrus parchment, for even though there are no references or references in the fragments which would be conclusive of its Christian origin, the context—especially with one relating to be mentioned later—is convincing enough. Though the papyrus was used for purposes of record and business and other sorts of documents, it was also used for apparently religious uses." The papyrus is a tablet of papyrus—whatever the material . . . and the book proper, especially a book containing part of the Pentateuch, is wide. The Jews using the tablets for the Pentateuch long after the year of the world had adopted the codex, and the earliest known usage of the codex by Jews for the Pentateuch is in the sixth century A.D.³ Among the fragments of hundreds of

1. In *P. Yalé I*, *Journal of the American Research Society*, 26, 1, 1964, pp. 1-4, with plate.

2. There is no evidence of the use of a papyrus tablet for a book distinct from a codex in Greek or Latin sources before the third century A.D., though it is inferred in a Jewish source in the Mishnah and ascribed to the second century B.C. See C. H. Roberts, "The Codex", in *The Cambridge History of the Bible*, (Cambridge), XI, 1956, pp. 375 and 389.

3. See *P. Yalé I*, *ibid.*, 4, 114.

MSS retrieved from Qumran and Masada. There is no certain trace of a code,⁴ thus the view that associates the code with Christianity is substantially reinforced.

A more subtle but no less important point is brought forward. Almost all the early Christian MSS are written in hands which, although those of practised and probably professional scribes, have some irregularities, e.g. in the use of ligature, in the better developed parts of the period. They are the work of men who, used to writing, are not perhaps accustomed to writing books, and while striving to be as efficient as possible within the constraints of the practice with which they are more familiar. Now, undoubtedly Jewish texts, as the Rylands Deuteronomy of the second century BC,⁵ or the Samaritan Pentateuch published by W. H. Waddell⁶ are written in hands of gross, repetitive, degenerate, and unimproved type, from the extraordinary reverence displayed by Jews to the canonical portions of their Law. The same is true of the two texts which, on other grounds, I would regard as Jewish, *P. Huxley*, a partial copy of the Pentateuch, and *P. J. 400*, a full copy of Daniel in the version of Theodotion.⁷ The same may well be said for the fragment of the Greek Bible found at Qumran and Masada⁸ though they both belong to a different palaeographic tradition, that of Syria, which corresponds with some of the Hellenistic texts from Qumran. Well written though they are, *P. J. 400* is certainly on the Christian side of this palaeographical divide.

The other Christian text to which Weller has rightly drawn attention is the way in which the number of Shekels remains (NIV, 44) is written. For reasons of space he concludes that this was given in numerals, when in an ordinary text it would be written out in full.⁹ The number 44 gives the symbol of

4. A. A. Harnack, *Les origines du christianisme* (Paris: Les Éditions du Pantheon, Supplement, 1906), vol. 1, 14 ff. (1909), 133 f. (1924), 15 ff. (1926), vol. 2, 14 ff. (1926), 15 ff. (1928), 16 ff. (1930), 17 ff. (1932), 18 ff. (1934), 19 ff. (1936), 20 ff. (1938), 21 ff. (1940), 22 ff. (1942), 23 ff. (1944), 24 ff. (1946), 25 ff. (1948), 26 ff. (1950), 27 ff. (1952), 28 ff. (1954), 29 ff. (1956), 30 ff. (1958), 31 ff. (1960), 32 ff. (1962), 33 ff. (1964), 34 ff. (1966), 35 ff. (1968), 36 ff. (1970), 37 ff. (1972), 38 ff. (1974), 39 ff. (1976), 40 ff. (1978), 41 ff. (1980), 42 ff. (1982), 43 ff. (1984), 44 ff. (1986), 45 ff. (1988), 46 ff. (1990), 47 ff. (1992), 48 ff. (1994), 49 ff. (1996), 50 ff. (1998), 51 ff. (2000), 52 ff. (2002), 53 ff. (2004), 54 ff. (2006), 55 ff. (2008), 56 ff. (2010), 57 ff. (2012), 58 ff. (2014), 59 ff. (2016), 60 ff. (2018), 61 ff. (2020), 62 ff. (2022), 63 ff. (2024), 64 ff. (2026), 65 ff. (2028), 66 ff. (2030), 67 ff. (2032), 68 ff. (2034), 69 ff. 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(3156), 630 ff. (3158), 631 ff. (3160), 632 ff. (3162), 633 ff. (3164), 634 ff. (3166), 635 ff. (3168), 636 ff. (3170), 637 ff. (3172), 638 ff. (3174), 639 ff. (3176), 640 ff. (3178), 641 ff. (3180), 642 ff. (3182), 643 ff. (3184), 644 ff. (3186), 645 ff. (3188), 646 ff. (3190), 647 ff. (3192), 648 ff. (3194), 649 ff. (3196), 650 ff. (3198), 651 ff. (3200), 652 ff. (3202), 653 ff. (3204), 654 ff. (3206), 655 ff. (3208), 656 ff. (3210), 657 ff. (3212), 658 ff. (3214), 659 ff. (3216), 660 ff. (3218), 661 ff. (3220), 662 ff. (3222), 663 ff. (3224), 664 ff. (3226), 665 ff. (3228), 666 ff. (3230), 667 ff. (3232), 668 ff. (3234), 669 ff. (3236), 670 ff. (3238), 671 ff. (3240), 672 ff. (3242), 673 ff. (3244), 674 ff. (3246), 675 ff. (3248), 676 ff. (3250), 677 ff. (3252), 678 ff. (3254), 679 ff. (3256), 680 ff. (3258), 681 ff. (3260), 682 ff. (3262), 683 ff. (3264), 684 ff. (3266), 685 ff. (3268), 686 ff. (3270), 687 ff. (3272), 688 ff. (3274), 689 ff. (3276), 690 ff. (3278), 691 ff. 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(3404), 754 ff. (3406), 755 ff. (3408), 756 ff. (3410), 757 ff. (3412), 758 ff. (3414), 759 ff. (3416), 760 ff. (3418), 761 ff. (3420), 762 ff. (3422), 763 ff. (3424), 764 ff. (3426), 765 ff. (3428), 766 ff. (3430), 767 ff. (3432), 768 ff. (3434), 769 ff. (3436), 770 ff. (3438), 771 ff. (3440), 772 ff. (3442), 773 ff. (3444), 774 ff. (3446), 775 ff. (3448), 776 ff. (3450), 777 ff. (3452), 778 ff. (3454), 779 ff. (3456), 780 ff. (3458), 781 ff. (3460), 782 ff. (3462), 783 ff. (3464), 784 ff. (3466), 785 ff. (3468), 786 ff. (3470), 787 ff. (3472), 788 ff. (3474), 789 ff. (3476), 790 ff. (3478), 791 ff. (3480), 792 ff. (3482), 793 ff. (3484), 794 ff. (3486), 795 ff. (3488), 796 ff. (3490), 797 ff. (3492), 798 ff. (3494), 799 ff. (3496), 800 ff. (3498), 801 ff. (3500), 802 ff. (3502), 803 ff. (3504), 804 ff. (3506), 805 ff. (3508), 806 ff. (3510), 807 ff. (3512), 808 ff. (3514), 809 ff. (3516), 810 ff. (3518), 811 ff. (3520), 812 ff. (3522), 813 ff. (3524), 814 ff. (3526), 815 ff. (3528), 816 ff. (3530), 817 ff. (3532), 818 ff. (3534), 819 ff. (3536), 820 ff. (3538), 821 ff. (3540), 822 ff. (3542), 823 ff. (3544), 824 ff. (3546), 825 ff. (3548), 826 ff. (3550), 827 ff. (3552), 828 ff. (3554), 829 ff. (3556), 830 ff. (3558), 831 ff. (3560), 832 ff. (3562), 833 ff. (3564), 834 ff. (3566), 835 ff. (3568), 836 ff. (3570), 837 ff. (3572), 838 ff. (3574), 839 ff. (3576), 840 ff. (3578), 841 ff. (3580), 842 ff. (3582), 843 ff. (3584), 844 ff. (3586), 845 ff. (3588), 846 ff. (3590), 847 ff. (3592), 848 ff. (3594), 849 ff. (3596), 850 ff. (3598), 851 ff. (3600), 852 ff. (3602), 853 ff. (3604), 854 ff. (3606), 855 ff. (3608), 856 ff. (3610), 857 ff. (3612), 858 ff. (3614), 859 ff. (3616), 860 ff. (3618), 861 ff. (3620), 862 ff. (3622), 863 ff. (3624), 864 ff. (3626), 865 ff. (3628), 866 ff. (3630), 867 ff. (3632), 868 ff. (3634), 869 ff. (3636), 870 ff. (3638), 871 ff. (3640), 872 ff. (3642), 873 ff. (3644), 874 ff. (3646), 875 ff. (3648), 876 ff. (3650), 877 ff. (3652), 878 ff. (3654), 879 ff. (3656), 880 ff. (3658), 881 ff. (3660), 882 ff. (3662), 883 ff. (3664), 884 ff. (3666), 885 ff. (3668), 886 ff. (3670), 887 ff. (3672), 888 ff. (3674), 889 ff. (3676), 890 ff. (3678), 891 ff. (3680), 892 ff. (3682), 893 ff. (3684), 894 ff. (3686), 895 ff. (3688), 896 ff. (3690), 897 ff. (3692), 898 ff. (3694), 899 ff. (3696), 900 ff. (3698), 901 ff. (3700), 902 ff. (3702), 903 ff. (3704), 904 ff. (3706), 905 ff. (3708), 906 ff. (3710), 907 ff. (3712), 908 ff. (3714), 909 ff. (3716), 910 ff. (3718), 911 ff. (3720), 912 ff. (3722), 913 ff. (3724), 914 ff. (3726), 915 ff. (3728), 916 ff. (3730), 917 ff. (3732), 918 ff. (3734), 919 ff. (3736), 920 ff. (3738), 921 ff. (3740), 922 ff. (3742), 923 ff. (3744), 924 ff. (3746), 925 ff. (3748), 926 ff. (3750), 927 ff. (3752), 928 ff. (3754), 929 ff. (3756), 930 ff. (3758), 931 ff. (3760), 932 ff. (3762), 933 ff. (3764), 934 ff. (3766), 935 ff. (3768), 936 ff. (3770), 937 ff. (3772), 938 ff. (3774), 939 ff. (3776), 940 ff. (3778), 941 ff. (3780), 942 ff. (3782), 943 ff. (3784), 944 ff. (3786), 945 ff. (3788), 946 ff. (3790), 947 ff. (3792), 948 ff. (3794), 949 ff. (3796), 950 ff. (3798), 951 ff. (3800), 952 ff. (3802), 953 ff. (3804), 954 ff. (3806), 955 ff. (3808), 956 ff. (3810), 957 ff. (3812), 958 ff. (3814), 959 ff. (3816), 960 ff. (3818), 961 ff. (3820), 962 ff. (3822), 963 ff. (3824), 964 ff. (3826), 965 ff. (3828), 966 ff. (3830), 967 ff. (3832), 968 ff. (3834), 969 ff. (3836), 970 ff. (3838), 971 ff. (3840), 972 ff. (3842), 973 ff. (3844), 974 ff. (3846), 975 ff. (3848), 976 ff. (3850), 977 ff. (3852), 978 ff. (3854), 979 ff. (3856), 980 ff. (3858), 981 ff. (3860), 982 ff. (3862), 983 ff. (3864), 984 ff. (3866), 985 ff. (3868), 986 ff. (3870), 987 ff. (3872), 988 ff. (3874), 989 ff. (3876), 990 ff

the arched with the first verse of Psalm 1 in Latin.¹¹ There is something inherently improbable about a Christian arched in the second century A.D., a glance at the photograph reveals a hard heavy rounded rather characterless form in default of other evidence I would place in the fourth century. The only other clue is the size in μ of the π , ρ , σ , ω , τ and I know of no instance of this in papyri earlier than the fourth century.¹² The arched text is that of the Psalter in Alexandria written in the verso of a document dated A.D. 143-4. The hand in which the Psalter was written is itself a documentary one, familiar in documents about the middle of the third century A.D., and to this professional scholars have assigned it. It is not quite that uncommon in the gap between the writing on the recto of P. 1001 and P. 1002, the verso is to be more than a generation later.¹³ The two addenda are P. 1002, the *Epistola ad Romanos*, and the *Metaphrase of Hieronymus*. Most papyrologists would place the former close to A.D. 200, if anything earlier rather than later, some (e.g. H. Hunger), a good bit earlier.¹⁴ The second text is written on the verso of a document to be dated in the reign of Marcus Aurelius, and as conservators a century as A. S. Hunt thought the writing on the verso to be more in keeping with the style of the second than that of the third century.¹⁵

11. P. 1001, fol. 27. P. 1001, Gr. 1, published by A. Davydenko with plates in *Ap. Membranen in Papyri*, pp. 246 ff., see also L. Cerchietti, *Membranen in Papyri*, Rome, 1954, p. 337 ff.

12. Cf. H. Moles, *Laec. 28*, *Journal of Papyrology*, 1951, p. 128, notes that the two italicized κ 's of the *Evangelium* are distinct from the use of κ as a normal signum in a text, does not anticipate Cerchietti's view, see p. 1001, *Metaphrase*.

13. See L. K. Lamm, *Journal of Papyrology*, 1954, pp. 102 ff. The text P. 1002, 240 verso, was published by Cerchietti, 1954, p. 337, as a plate in *Ap. Membranen in Papyri*, p. 337.

14. *Metaphrase des Papyrus Bodmer II*, in *Les papyrus grecs de la Bible*, Paris, 1954, p. 100, see also *Journal of Papyrology*, 1954, p. 100, a very helpful article, although I should not entirely agree with the writer's description of the hand in its dating.

15. P. 1002, 240, published by Cerchietti, *Membranen in Papyri*, 1954, p. 337, see also *Journal of Papyrology*, 1954, p. 100, a very helpful article, although I should not entirely agree with the writer's description of the hand in its dating.

NOTES ON PAPYRI

图 1-2-1 所示为 1980 年 12 月 1 日。

1 f' 2 4 10 2 4 3 2 2 4 2

This papirus has a text of a well-known type. Three lines of a vineyard acknowledge that they have received in advance the price of a quantity of wine which is to be delivered to the purchaser at the end of the year.¹ It is stipulated that the wine is to be of the new vintage, locally produced, and suitable for drinking. Although the price is not stated, the amount of wine is listed, partially and down in lines 6-8. There we take the following figures: the addition

1. $\lim_{x \rightarrow 0} \frac{1}{x} = \infty$
 2. $\lim_{x \rightarrow 0} \frac{1}{x^2} = \infty$
 3. $\lim_{x \rightarrow 0} \frac{1}{x^3} = \infty$
 4. $\lim_{x \rightarrow 0} \frac{1}{x^4} = \infty$
 5. $\lim_{x \rightarrow 0} \frac{1}{x^5} = \infty$
 6. $\lim_{x \rightarrow 0} \frac{1}{x^6} = \infty$
 7. $\lim_{x \rightarrow 0} \frac{1}{x^7} = \infty$
 8. $\lim_{x \rightarrow 0} \frac{1}{x^8} = \infty$
 9. $\lim_{x \rightarrow 0} \frac{1}{x^9} = \infty$
 10. $\lim_{x \rightarrow 0} \frac{1}{x^{10}} = \infty$

Editor's translation: "one hundred and twenty-five pairs of new, ingenious and excellent work, each pair containing seven double, ten double, containing six measures, while your brother-in-law supplies for this year totally 124 pairs each containing 7 double, ten double, containing six measures."

The editor thus supplies α_i ($i = 1, \dots, n$) with the numeral 178 in line 7 and α_{n+1} at the end of line 8, taking the word from the positive *phrasal*-construction, where it is the accusative object of the matrix *phr* (cf. (13)). *phrasal*_{acc} defines the constant of each *phrasal* as *phrasal*_{acc} (α_i and α_{n+1} happen here identified as a

N. H. R. has collected a number of plants, ferns, grasses, and seedlings for sale and propagation at 10000, 10001, 10002, 10003, 10004, 10005, 10006, 10007, 10008, 10009, 10010, 10011, 10012, 10013, 10014, 10015, 10016, 10017, 10018, 10019, 10020, 10021, 10022, 10023, 10024, 10025, 10026, 10027, 10028, 10029, 10030, 10031, 10032, 10033, 10034, 10035, 10036, 10037, 10038, 10039, 10040, 10041, 10042, 10043, 10044, 10045, 10046, 10047, 10048, 10049, 10050, 10051, 10052, 10053, 10054, 10055, 10056, 10057, 10058, 10059, 10060, 10061, 10062, 10063, 10064, 10065, 10066, 10067, 10068, 10069, 10070, 10071, 10072, 10073, 10074, 10075, 10076, 10077, 10078, 10079, 10080, 10081, 10082, 10083, 10084, 10085, 10086, 10087, 10088, 10089, 10090, 10091, 10092, 10093, 10094, 10095, 10096, 10097, 10098, 10099, 10100, 10101, 10102, 10103, 10104, 10105, 10106, 10107, 10108, 10109, 10110, 10111, 10112, 10113, 10114, 10115, 10116, 10117, 10118, 10119, 10120, 10121, 10122, 10123, 10124, 10125, 10126, 10127, 10128, 10129, 10130, 10131, 10132, 10133, 10134, 10135, 10136, 10137, 10138, 10139, 10140, 10141, 10142, 10143, 10144, 10145, 10146, 10147, 10148, 10149, 10150, 10151, 10152, 10153, 10154, 10155, 10156, 10157, 10158, 10159, 10160, 10161, 10162, 10163, 10164, 10165, 10166, 10167, 10168, 10169, 10170, 10171, 10172, 10173, 10174, 10175, 10176, 10177, 10178, 10179, 10180, 10181, 10182, 10183, 10184, 10185, 10186, 10187, 10188, 10189, 10190, 10191, 10192, 10193, 10194, 10195, 10196, 10197, 10198, 10199, 10200, 10201, 10202, 10203, 10204, 10205, 10206, 10207, 10208, 10209, 10210, 10211, 10212, 10213, 10214, 10215, 10216, 10217, 10218, 10219, 10220, 10221, 10222, 10223, 10224, 10225, 10226, 10227, 10228, 10229, 10230, 10231, 10232, 10233, 10234, 10235, 10236, 10237, 10238, 10239, 10240, 10241, 10242, 10243, 10244, 10245, 10246, 10247, 10248, 10249, 10250, 10251, 10252, 10253, 10254, 10255, 10256, 10257, 10258, 10259, 10260, 10261, 10262, 10263, 10264, 10265, 10266, 10267, 10268, 10269, 10270, 10271, 10272, 10273, 10274, 10275, 10276, 10277, 10278, 10279, 10280, 10281, 10282, 10283, 10284, 10285, 10286, 10287, 10288, 10289, 10290, 10291, 10292, 10293, 10294, 10295, 10296, 10297, 10298, 10299, 10300, 10301, 10302, 10303, 10304, 10305, 10306, 10307, 10308, 10309, 10310, 10311, 10312, 10313, 10314, 10315, 10316, 10317, 10318, 10319, 10320, 10321, 10322, 10323, 10324, 10325, 10326, 10327, 10328, 10329, 10330, 10331, 10332, 10333, 10334, 10335, 10336, 10337, 10338, 10339, 10340, 10341, 10342, 10343, 10344, 10345, 10346, 10347, 10348, 10349, 10350, 10351, 10352, 10353, 10354, 10355, 10356, 10357, 10358, 10359, 10360, 10361, 10362, 10363, 10364, 10365, 10366, 10367, 10368, 10369, 10370, 10371, 10372, 10373, 10374, 10375, 10376, 10377, 10378, 10379, 10380, 10381, 10382, 10383, 10384, 10385, 10386, 10387, 10388, 10389, 10390, 10391, 10392, 10393, 10394, 10395, 10396, 10397, 10398, 10399, 10400, 10401, 10402, 10403, 10404, 10405, 10406, 10407, 10408, 10409, 10410, 10411, 10412, 10413, 10414, 10415, 10416, 10417, 10418, 10419, 10420, 10421, 10422, 10423, 10424, 10425, 10426, 10427, 10428, 10429, 10430, 10431, 10432, 10433, 10434, 10435, 10436, 10437, 10438, 10439, 10440, 10441, 10442, 10443, 10444, 10445, 10446, 10447, 10448, 10449, 10450, 10451, 10452, 10453, 10454, 10455, 10456, 10457, 10458, 10459, 10460, 10461, 10462, 10463, 10464, 10465, 10466, 10467, 10468, 10469, 10470, 10471, 10472, 10473, 10474, 10475, 10476, 10477, 10478, 10479, 10480, 10481, 10482, 10483, 10484, 10485, 10486, 10487, 10488, 10489, 10490, 10491, 10492, 10493, 10494, 10495, 10496, 10497, 10498, 10499, 10500, 10501, 10502, 10503, 10504, 10505, 10506, 10507, 10508, 10509, 10510, 10511, 10512, 10513, 10514, 10515, 10516, 10517, 10518, 10519, 10520, 10521, 10522, 10523, 10524, 10525, 10526, 10527, 10528, 10529, 10530, 10531, 10532, 10533, 10534, 10535, 10536, 10537, 10538, 10539, 10540, 10541, 10542, 10543, 10544, 10545, 10546, 10547, 10548, 10549, 10550, 10551, 10552, 10553, 10554, 10555, 10556, 10557, 10558, 10559, 10560, 10561, 10562, 10563, 10564, 10565, 10566, 10567, 10568, 10569, 10570, 10571, 10572, 10573, 10574, 10575, 10576, 10577, 10578, 10579, 10580,

[illegible]
$$H = \frac{1}{2} \left(\dot{\phi}^2 + \frac{1}{a^2} \left(\frac{dr}{dt} \right)^2 \right) + V(r)$$

2. *P. Sill Holm* 3 and 1967 785

As far back as 1912 Vilho Wilkén called attention to a papyrus which he had seen in the Strasbourg collection under the number 20 308. He described the text as a declaration regarding donkeys submitted in 119-120 A.D. from collectors whose titles he reported as

ἐπίτορποι and ἐκλεῖται (S. 11).

Not until 1991 did it become known about Wilkén's Strasbourg papyrus. It was then published in full as *P. Sill Holm* 3 and was seen to be a communication directed to the collectors of a tax on donkeys of the Hermapolite nome in 119-120 A.D. by Sapphronos of Eutychides who declares his ownership of two male foals.¹⁰ The new edition makes a considerable advance in the reading of the titles assigned to the collectors.

Figure 1. *ἐπίτορποι ἐκλεῖται* (S. 11).

The document now presents itself as a declaration addressed to the collectors of the tax of "one sixth" on donkeys. The text of the tax, according to the editor, is written in line 1 as a single word, *ἐκλεῖται* (literally "one sixth vertically") and this is repeated in line 2 twice, in pairs, "one" oriented as above and

The photograph of the papyrus reproduced in Plate 1 at the end of the volume fully confirms the editor's analysis of the writing. It once again leads us to accept his interpretation of the sign *ἐκλεῖται* as accurately describing the sign as twofold: (1) a tax on one sixth of donkeys, compounded, and (2) the thirteenth place in the septennial cycle of the papyrus, as shown by the numeral 13. The same sign has previously been found, as the editor notes, in *Papyrus* 1: 1438, which is a list of tax arrears compiled in the late second century A.D. Grenfell and Hunt, in their comment on line 19 describe it as *στίγμα* "with a stroke over it" followed by the sign for *ἐκλεῖται* and they identify the tax as that of *ἐκλεῖται* (S. 11). The *ἐκλεῖται* is a tax on donkeys.

The sign is again used in *P. Sill Holm* 3. This text, like the one at Strasbourg, is also a declaration sent to collectors of a tax on donkeys of the Hermapolite nome, but the official almost twenty-seven years earlier (23 Feb. 93 A.D.). Although the name of the tax is lost in a gap in line 3, it is preserved in line 11. As reproduced in the printed text, it conforms exactly to the indications given by the editor of *P. Sill Holm* 3. Medea Ntaya, while she did not identify the sign in line 11, seriously considered the possibility of restoring *ἐκλεῖται* in line 1. This

10. Grenfell and Hunt, p. 4. Wilkén's description of the text is also reported in *Sill Holm* 3, p. 4118.

11. For discussion of the Sapphronos archive see J. Schwartz, *Revue Égyptologique* 28, No. 4, Feb. 1960 (1967), column 2, p. 44; 1969, 342-56.

suggestion subsequently made a strong impression on S. J. Wallace,¹² and it has now been accepted in *Herzberg's* edition 3.225.

The same sign occurs twice in *P. Hipp.* 24.1414, a tax account of the late second or early third century, where it has also been recognized as irregular by the editor. Professor von Harnack¹³ thought that this is also the right interpretation for *P. Vindob.* 3 and *P. Oxy.* 768, as easily shown from *P. Hipp.* 12.1433, a closely related variation of 4.3. But here the colliculators are designated in lines 1-2 without abbreviation.

(1) *colliculator* (2) *colliculator*¹⁴ (3) *collic*

We may therefore safely assign new readings for *P. Vindob.* 3.15

(1) *colliculator* (2) *colliculator*¹⁵ (3) *collic*
(4) *colliculator* (5) *colliculator*¹⁶ (6) *collic*

And for *P. Oxy.* 767

(1) *colliculator* (2) *colliculator*¹⁷ (3) *collic*
(4) *colliculator* (5) *colliculator*¹⁸ (6) *collic*¹⁹ (7) *colliculator*

¹² *Journal of Egyptology*, 1906, 36, 1, 70.

¹³ *Journal of Egyptology*, 1906, 36, 1, 70. ¹⁴ *Journal of Egyptology*, 1906, 36, 1, 70. ¹⁵ *Journal of Egyptology*, 1906, 36, 1, 70. ¹⁶ *Journal of Egyptology*, 1906, 36, 1, 70. ¹⁷ *Journal of Egyptology*, 1906, 36, 1, 70. ¹⁸ *Journal of Egyptology*, 1906, 36, 1, 70. ¹⁹ *Journal of Egyptology*, 1906, 36, 1, 70.

¹⁴ *Journal of Egyptology*, 1906, 36, 1, 70.

¹⁵ *Journal of Egyptology*, 1906, 36, 1, 70.

¹⁶ *Journal of Egyptology*, 1906, 36, 1, 70.

¹⁷ *Journal of Egyptology*, 1906, 36, 1, 70.

¹⁸ *Journal of Egyptology*, 1906, 36, 1, 70.

¹⁹ *Journal of Egyptology*, 1906, 36, 1, 70.

²⁰ *Journal of Egyptology*, 1906, 36, 1, 70.

²¹ *Journal of Egyptology*, 1906, 36, 1, 70.

²² *Journal of Egyptology*, 1906, 36, 1, 70.

²³ *Journal of Egyptology*, 1906, 36, 1, 70.

²⁴ *Journal of Egyptology*, 1906, 36, 1, 70.

²⁵ *Journal of Egyptology*, 1906, 36, 1, 70.

²⁶ *Journal of Egyptology*, 1906, 36, 1, 70.

²⁷ *Journal of Egyptology*, 1906, 36, 1, 70.

²⁸ *Journal of Egyptology*, 1906, 36, 1, 70.

²⁹ *Journal of Egyptology*, 1906, 36, 1, 70.

³⁰ *Journal of Egyptology*, 1906, 36, 1, 70.

³¹ *Journal of Egyptology*, 1906, 36, 1, 70.

³² *Journal of Egyptology*, 1906, 36, 1, 70.

³³ *Journal of Egyptology*, 1906, 36, 1, 70.

³⁴ *Journal of Egyptology*, 1906, 36, 1, 70.

³⁵ *Journal of Egyptology*, 1906, 36, 1, 70.

³⁶ *Journal of Egyptology*, 1906, 36, 1, 70.

³⁷ *Journal of Egyptology*, 1906, 36, 1, 70.

³⁸ *Journal of Egyptology*, 1906, 36, 1, 70.

³⁹ *Journal of Egyptology*, 1906, 36, 1, 70.

⁴⁰ *Journal of Egyptology*, 1906, 36, 1, 70.

⁴¹ *Journal of Egyptology*, 1906, 36, 1, 70.

⁴² *Journal of Egyptology*, 1906, 36, 1, 70.

⁴³ *Journal of Egyptology*, 1906, 36, 1, 70.

⁴⁴ *Journal of Egyptology*, 1906, 36, 1, 70.

⁴⁵ *Journal of Egyptology*, 1906, 36, 1, 70.

⁴⁶ *Journal of Egyptology*, 1906, 36, 1, 70.

⁴⁷ *Journal of Egyptology*, 1906, 36, 1, 70.

⁴⁸ *Journal of Egyptology*, 1906, 36, 1, 70.

⁴⁹ *Journal of Egyptology*, 1906, 36, 1, 70.

⁵⁰ *Journal of Egyptology*, 1906, 36, 1, 70.

⁵¹ *Journal of Egyptology*, 1906, 36, 1, 70.

⁵² *Journal of Egyptology*, 1906, 36, 1, 70.

⁵³ *Journal of Egyptology*, 1906, 36, 1, 70.

⁵⁴ *Journal of Egyptology*, 1906, 36, 1, 70.

⁵⁵ *Journal of Egyptology*, 1906, 36, 1, 70.

⁵⁶ *Journal of Egyptology*, 1906, 36, 1, 70.

⁵⁷ *Journal of Egyptology*, 1906, 36, 1, 70.

⁵⁸ *Journal of Egyptology*, 1906, 36, 1, 70.

⁵⁹ *Journal of Egyptology*, 1906, 36, 1, 70.

Now that these texts have been clarified, it may not be inappropriate to mention a problem that has puzzled editors and students of Egyptian taxation for a very long time. Nowhere is a payment of 8 dr. deducted for the withholding tax on donkeys. It was 24,244 in 13 was an entry of 8 dr. for this charge, and Flinders 12,148 in records a payment of 8 dr. 1 lb. ²¹ In commenting on the latter passage, Grenfell and Hunt remark that "the sum paid creates a difficulty" and add that "the difference between 8 dr. and 8 dr. 1 lb. is obviously to be connected with the exchange." They infer from the contradiction between the name of the tax and the amount paid that the tax no longer involved an obligation of 8 dr. although it had been "in origin a tax of 8 dr. each."²²

We have then in the *Uttarakhand* some *sat* *Shikhar* tax on donkeys for which only payments of \$ 10 and 5 do. I am not sure. The situation is reversed in the *Arunchal* where state *sat* do are paid but a *sat* *Shikhar* tax on donkeys. I think I, which contains tax rolls of the late second century A.D. from *Kashmir*, has a total of ten entries under the heading *sat* and since they all follow the same pattern, I repeat here only one of them: *sat* 1000.

[illegible]

The basic charge is 4000 dr; the extra charge at the current rate of 1 dr per 1000 ml of solvent is 2 dr; the total 6 dr. 2 dr, but 5 dr, because a preliminary total. The final total, i.e. the amount paid, is recorded in the space to the left of the date, according to the regular notation of the merchants from Kairouan, as 4 dr. 14 sh. It was obtained by taking 5000 drs. in combination to the preliminary total and subtracting of a total total of 6 dr, then expressing the result as 4 dr. 14 sh. The conversion was made because the tax itself was calculated on the basis of the diploma of 8 sh, but the payment was effected in terms of the subtraction of 28 sh.²⁴

[illegible]
$$\frac{S_1}{S_2} = \frac{1 + \sin \theta_1}{1 + \sin \theta_2} = \frac{1 + \sin 30^\circ}{1 + \sin 45^\circ} = \frac{1 + 0.5}{1 + 0.707} = \frac{1.5}{1.707} = 0.88$$
[illegible]

[2] R. R. Rabinowitz, *On the sign of the ground state*, *Nonlinear Anal.* **15** (1981), 937–941. See also the references therein.

24. The method of calculation is described by J. H. Doolittle, *JRP* 47, 1930, and R. H. Eyring, *J. Chem. Phys.* 4, 283 (1936); W. A. Pryor and G. J. Janz, *J. Am. Chem. Soc.* 70, 2200 (1948); J. H. Eyring, *J. Chem. Phys.* 1944, 12, 29. A similar recent approach to these calculations has been made by A. H. Eyring and his colleagues, see *J. C.* 24, 245. Schwan's suggestion can be estimated apart from the criticism collected by H. S. Grawford, *J. P.* 48, 1793 (1956).

Basic charge	8 dr	4s 6b	1 dr 1
Extra charge		2 ob	
Final total	8 dr 2 ob		
Charge for receipt		4 ob 1	
Final total	8 dr 6 ob	4 dr 14 ob	17 ob 1 dr 1

It is sufficiently clear that the *total* applied to *100* which is assessed for the *Mayim* specifically for *Karavus* and *Theadelphia* took its name from the basic rate applied to this tax even though the amount paid was 8 dr. On the other hand the amounts assessed for the *Mayim* estate were 8 dr 2 ob 1 dr 1 ob. The first of these is identical with the basic charge for *permutatio* here at *Karavus*, the other may easily be a careless variant of the preliminary total, which is given as 8 dr 2 ob at *Karavus*. The discrepancy would hardly occur if the amount actually paid was always 8 dr, as the *Mayim* *permutatio* was. We are accordingly prompted to suggest that the *Mayim* tax was called *permutatio* inasmuch as the *Mayim* and *hereditaria* amounts in the *Menopolite* and *Theadelphia* records.²⁴

PLATE 15B 324²⁵

This text, which may be a deed of mortgage as the editor suggests, or perhaps only mentions a mortgage²⁶ is a fragment of what was originally a much larger document. Parts of 7th lines are preserved but beginning instead of a line but survived. The entire left and right sides of the column are lost. The writing belongs to the late second or early third century A.D.²⁷

Lines 4 to the bottom of the column, the text is a list of rural properties in the *Mayim*. Where the damage has not destroyed all information regarding the type of culture, the number of vines found to be devoted to vines. The word *Mayim* is used several times, and it provides a clue for improving the text at a few points in spite of the lamentable condition of the papyrus. Line 12 has *Mayim* *Mayim* followed by *Mayim* *Mayim*. The editor rightly observes that *Mayim* *Mayim*

²⁴ Cf. Wallace, *Imperialism*, p. 92.

²⁵ *Pl. I. I. I.*, *Imperialism*, 42, No. 1, April, 1944, 454.

²⁷ Line 13, *Mayim* *Mayim* is an expression that *Pl. I. I. I.*, 324 is not a deed of mortgage. I am inclined to think that lines 15-18 belong to the description of a single parcel of land, as lines 19-22 belong to another. Cf. the editor's notes, p. 45. The list of properties continues to the bottom of the column, there is no "second" *Mayim* *Mayim* in lines 22-23, as the editor's note suggests.

²⁸ *Mayim* *Mayim* (cf. the editor's observation, No. 1, p. 454), the document was written at a time when there was more than one *Mayim*.

does not help, but in setting down this well-known participial substantive, even if only to reject it, he points the way to a solution. The attention is thus directed to two other lines which have participles ending in *-σμενος*.

- $$\begin{aligned} |1\rangle &= |2^{1/2}(\sigma_x + i\sigma_y)\sigma_z\rangle \\ |2\rangle &= |2^{1/2}(\sigma_x - i\sigma_y)\sigma_z\rangle \end{aligned}$$

If we reduce all three readings to the appearance that they would present in a diplomatic transcription, they acquire a helpful neutrality.

12. $(x^2 + 1)^{10}$
13. $(x^2 + 1)^{10}$
14. $(x^2 + 1)^{10}$

By using each of these to supplement the others, we obtain a word which is basic in the 10 dimensions of Russian: *lyubit*.

- [illegible]

This seemingly mechanical procedure is justified by the result that it yields.²⁴ The class of land called *henshō* (田圃) has long been known. Such vineyards were also described as *henshō* in early editions of *kyōka*.²⁵ They were so named because they were subject to the *henshō* (vine) originally *unshō* (vine) of one width of the vine, subsequently *shōshō* (vine) into *henshō* (vine) at fixed parts on the *shōshō*.²⁶

4. *J. Math. Phys.* **27**, 1986 (1986). *J. Stat. Phys.* **25A**, 159-161 (1978).

The edition of *J. Meuschen*²² has shown that this papirus and P4.111b are the upper and lower portions of a marriage agreement executed in 102 A.D. at Ephesus. The identification of the fragments has enabled him to make valuable additions to the text of the Florentine papirus.²³ I wish to add something on one of two points of detail which he has not discussed.

In the document obtained by combining the two pieces, Housa, mother of the victim, acknowledges that she has received no money whatever from Thaisaw, and

29. The same word-forms are calculated represented at the beginning of lines 7 and 8 by the constant factor. Line 11 contains a correction, it is used in a different context and therefore not pertinent to the problem at hand.

[6] For relations to papers see *P. Hall*, *2 + 2 = 243*, cf. *Mathesis* 3:3, *Annuaire* 12, v. *Annuaire* 12. The designation *2 + 2* is applied to years and *Annuaire* Halé 9, 1896 and 1898.

11. HALL, G. L. *Isotopes in Ecology and Geology*. 2nd ed. Plenum Press, New York, 1974, pp. 243-46.

¹² Also recorded also in Hesse-Nassau, *ibid.*, p. 60.

that of the bride, the sum of 300 drachmas, which are said to be the value of a linen robe, and as paraphernalia a considerable number of items, among them jewelry, clothing, and objects of household use.³⁵ The last of these are listed in PSM 111b 9-11:

καὶ ὧντιναι καὶ ἀποδοῦναι τῇ κατὰ τὴν τοῦ
ἐκείνου ἀνδρὸς ἀνδρὶ ἡμεῖς ἡμεῖς.³⁶

This text invites comparison with lines 18-19 of P. Saur. 225,³⁷ which is also a marriage agreement and has been assigned on palaeographic grounds to the second half of the second century, hence a century or less contemporary with P. Heron 72 = PSM 111b. Although the entire right side of the papyrus has been stripped away, lines 18-19 preserve the final words of a list of paraphernalia:

καὶ καὶ ὧντιναι τῇ κατὰ τὴν τοῦ ἐκείνου ἀνδρὸς ἀνδρὶ ἡμεῖς ἡμεῖς.

The comparison becomes very persuasive indeed when we take account of the bride's estimate of approximately thirty letters for the lacuna at the end of the line.³⁸ Equally encouraging are six stipulations for a supplement in line 19, a descriptive adjective after line 18, and a formula analogous to that in line 8.³⁹ Since the mutilated word in PSM 111b 13 is followed by a descriptive adjective, and this by a formula *de novo* with the conjunct P. Saur. 225, it is tempting to show how the two passages under discussion can be used to complete one another:

PSM 111b καὶ ὧντιναι τῇ κατὰ τὴν τοῦ ἐκείνου ἀνδρὸς ἀνδρὶ ἡμεῖς ἡμεῖς
καὶ καὶ ὧντιναι τῇ κατὰ τὴν τοῦ ἐκείνου ἀνδρὸς ἀνδρὶ ἡμεῖς ἡμεῖς.
P. Saur. 225 καὶ καὶ ὧντιναι τῇ κατὰ τὴν τοῦ ἐκείνου ἀνδρὸς ἀνδρὶ ἡμεῖς ἡμεῖς
καὶ καὶ ὧντιναι τῇ κατὰ τὴν τοῦ ἐκείνου ἀνδρὸς ἀνδρὶ ἡμεῖς ἡμεῖς.

Although we have no way of obtaining complete assurance that the wording of these texts was the same throughout, the evidence does draw strong support from Hesychius, who has the following definition:

ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.⁴⁰

If we now turn to PSM 1117, which is also a marriage contract of the second century and, like P. Heron 72 = PSM 111b, from Tebais, we see there another

35. Cf. L. Green, *Notes on Greek Papyri and Papyrus* (Paris: Librairie d'Afrique et d'Orient, 1954), p. 3, at no. 121; *Études de Grammaire*, 1953, p. 37, § 3; *Revue de Philologie*, 1959, pp. 121-2.

36. Virelli's note: "Opporre e sottrarre." Cf. *Revue de Philologie*, 1959, p. 121. An argument was directed to this passage by the former pupil, Gen. E. Harrison.

37. *Revue de Philologie*, 1953, p. 37, § 3.

38. Editor: "La longueur, 21-23, est semblée que la lacune dépasser à peine la valeur d'une phrase de sept ou huit lettres."

39. Editor's note ad loc.

40. Cited also by PSM 111b 13, in a much abbreviated form.

Professor Barnsforti has again assured me that the text suggested here is the only possible one.⁴² He also explains how the error in the edition *incipit* came to be made: "la erronca lettera σ invece di τ è stata qui facilitata dalla linea obliqua del σ che si è convertita del σ in τ ."⁴³ His hand drawing shows an oblique σ turning downward from left to right, entering the back of sigma at the upper left, and leaving it through the small opening on the right side of the letter. The cancellation of the document thus accidentally closed the broken loop of sigma and produced the effect of a τ .

I may be forgiven for noting another small error in the transcription of *P. Oxy.* 72.⁴⁴ The parents of Thaisos bought a freedman, $\alpha\upsilon\tau\acute{o}\varsigma$ as her father in the present transaction. His name is given in line 8 as

$\alpha\upsilon\tau\acute{o}\varsigma\theta\epsilon\alpha\iota$

a variant of *Amathos*, a name much used in Egypt because it was the Hellenized form of *Imhotep*, the name of the noted architect and vizier of the thirteenth Dynasty. This dynasty was later assimilated by the Greeks to Asclepius.⁴⁵ The reading of the name is nevertheless not sustained by the photograph reproduced on Plate 20 which takes the text $\alpha\upsilon\tau\acute{o}\varsigma\theta\epsilon\alpha\iota$ to be

$\alpha\upsilon\tau\acute{o}\varsigma\theta\epsilon\alpha\iota$

Gemeftas became a local name in Egypt under Roman rule in competition with its Greek and Egyptian equivalents, *Thaisos* and *Thais*.⁴⁶

42. See footnote 39 for other instances of this error, pointed out by J. P. 1949, 228, n. 52.

43. The document was cancelled with the usual cross of dots. There may be seen in the photograph of *P. Oxy.* 72 (Plate 20).

44. Two corrections of lesser significance may be recorded here. Line 10, $\alpha\upsilon\tau\acute{o}\varsigma\theta\epsilon\alpha\iota$ (102) is read $\alpha\upsilon\tau\acute{o}\varsigma\theta\epsilon\alpha\iota$ (102) and $\alpha\upsilon\tau\acute{o}\varsigma\theta\epsilon\alpha\iota$ (102) is read $\alpha\upsilon\tau\acute{o}\varsigma\theta\epsilon\alpha\iota$ (102). The use of the reflexive pronoun at this point in the agreement is wrong. See also *J. P.* 1949, 228, n. 52.

45. Cf. *Theophrastus*, *Historia Naturalis*, 10.14. 10.15. 10.16. 10.17. 10.18. 10.19. 10.20. 10.21. 10.22. 10.23. 10.24. 10.25. 10.26. 10.27. 10.28. 10.29. 10.30. 10.31. 10.32. 10.33. 10.34. 10.35. 10.36. 10.37. 10.38. 10.39. 10.40. 10.41. 10.42. 10.43. 10.44. 10.45. 10.46. 10.47. 10.48. 10.49. 10.50. 10.51. 10.52. 10.53. 10.54. 10.55. 10.56. 10.57. 10.58. 10.59. 10.60. 10.61. 10.62. 10.63. 10.64. 10.65. 10.66. 10.67. 10.68. 10.69. 10.70. 10.71. 10.72. 10.73. 10.74. 10.75. 10.76. 10.77. 10.78. 10.79. 10.80. 10.81. 10.82. 10.83. 10.84. 10.85. 10.86. 10.87. 10.88. 10.89. 10.90. 10.91. 10.92. 10.93. 10.94. 10.95. 10.96. 10.97. 10.98. 10.99. 11.00. 11.01. 11.02. 11.03. 11.04. 11.05. 11.06. 11.07. 11.08. 11.09. 11.10. 11.11. 11.12. 11.13. 11.14. 11.15. 11.16. 11.17. 11.18. 11.19. 11.20. 11.21. 11.22. 11.23. 11.24. 11.25. 11.26. 11.27. 11.28. 11.29. 11.30. 11.31. 11.32. 11.33. 11.34. 11.35. 11.36. 11.37. 11.38. 11.39. 11.40. 11.41. 11.42. 11.43. 11.44. 11.45. 11.46. 11.47. 11.48. 11.49. 11.50. 11.51. 11.52. 11.53. 11.54. 11.55. 11.56. 11.57. 11.58. 11.59. 11.60. 11.61. 11.62. 11.63. 11.64. 11.65. 11.66. 11.67. 11.68. 11.69. 11.70. 11.71. 11.72. 11.73. 11.74. 11.75. 11.76. 11.77. 11.78. 11.79. 11.80. 11.81. 11.82. 11.83. 11.84. 11.85. 11.86. 11.87. 11.88. 11.89. 11.90. 11.91. 11.92. 11.93. 11.94. 11.95. 11.96. 11.97. 11.98. 11.99. 12.00. 12.01. 12.02. 12.03. 12.04. 12.05. 12.06. 12.07. 12.08. 12.09. 12.10. 12.11. 12.12. 12.13. 12.14. 12.15. 12.16. 12.17. 12.18. 12.19. 12.20. 12.21. 12.22. 12.23. 12.24. 12.25. 12.26. 12.27. 12.28. 12.29. 12.30. 12.31. 12.32. 12.33. 12.34. 12.35. 12.36. 12.37. 12.38. 12.39. 12.40. 12.41. 12.42. 12.43. 12.44. 12.45. 12.46. 12.47. 12.48. 12.49. 12.50. 12.51. 12.52. 12.53. 12.54. 12.55. 12.56. 12.57. 12.58. 12.59. 12.60. 12.61. 12.62. 12.63. 12.64. 12.65. 12.66. 12.67. 12.68. 12.69. 12.70. 12.71. 12.72. 12.73. 12.74. 12.75. 12.76. 12.77. 12.78. 12.79. 12.80. 12.81. 12.82. 12.83. 12.84. 12.85. 12.86. 12.87. 12.88. 12.89. 12.90. 12.91. 12.92. 12.93. 12.94. 12.95. 12.96. 12.97. 12.98. 12.99. 13.00. 13.01. 13.02. 13.03. 13.04. 13.05. 13.06. 13.07. 13.08. 13.09. 13.10. 13.11. 13.12. 13.13. 13.14. 13.15. 13.16. 13.17. 13.18. 13.19. 13.20. 13.21. 13.22. 13.23. 13.24. 13.25. 13.26. 13.27. 13.28. 13.29. 13.30. 13.31. 13.32. 13.33. 13.34. 13.35. 13.36. 13.37. 13.38. 13.39. 13.40. 13.41. 13.42. 13.43. 13.44. 13.45. 13.46. 13.47. 13.48. 13.49. 13.50. 13.51. 13.52. 13.53. 13.54. 13.55. 13.56. 13.57. 13.58. 13.59. 13.60. 13.61. 13.62. 13.63. 13.64. 13.65. 13.66. 13.67. 13.68. 13.69. 13.70. 13.71. 13.72. 13.73. 13.74. 13.75. 13.76. 13.77. 13.78. 13.79. 13.80. 13.81. 13.82. 13.83. 13.84. 13.85. 13.86. 13.87. 13.88. 13.89. 13.90. 13.91. 13.92. 13.93. 13.94. 13.95. 13.96. 13.97. 13.98. 13.99. 14.00. 14.01. 14.02. 14.03. 14.04. 14.05. 14.06. 14.07. 14.08. 14.09. 14.10. 14.11. 14.12. 14.13. 14.14. 14.15. 14.16. 14.17. 14.18. 14.19. 14.20. 14.21. 14.22. 14.23. 14.24. 14.25. 14.26. 14.27. 14.28. 14.29. 14.30. 14.31. 14.32. 14.33. 14.34. 14.35. 14.36. 14.37. 14.38. 14.39. 14.40. 14.41. 14.42. 14.43. 14.44. 14.45. 14.46. 14.47. 14.48. 14.49. 14.50. 14.51. 14.52. 14.53. 14.54. 14.55. 14.56. 14.57. 14.58. 14.59. 14.60. 14.61. 14.62. 14.63. 14.64. 14.65. 14.66. 14.67. 14.68. 14.69. 14.70. 14.71. 14.72. 14.73. 14.74. 14.75. 14.76. 14.77. 14.78. 14.79. 14.80. 14.81. 14.82. 14.83. 14.84. 14.85. 14.86. 14.87. 14.88. 14.89. 14.90. 14.91. 14.92. 14.93. 14.94. 14.95. 14.96. 14.97. 14.98. 14.99. 15.00. 15.01. 15.02. 15.03. 15.04. 15.05. 15.06. 15.07. 15.08. 15.09. 15.10. 15.11. 15.12. 15.13. 15.14. 15.15. 15.16. 15.17. 15.18. 15.19. 15.20. 15.21. 15.22. 15.23. 15.24. 15.25. 15.26. 15.27. 15.28. 15.29. 15.30. 15.31. 15.32. 15.33. 15.34. 15.35. 15.36. 15.37. 15.38. 15.39. 15.40. 15.41. 15.42. 15.43. 15.44. 15.45. 15.46. 15.47. 15.48. 15.49. 15.50. 15.51. 15.52. 15.53. 15.54. 15.55. 15.56. 15.57. 15.58. 15.59. 15.60. 15.61. 15.62. 15.63. 15.64. 15.65. 15.66. 15.67. 15.68. 15.69. 15.70. 15.71. 15.72. 15.73. 15.74. 15.75. 15.76. 15.77. 15.78. 15.79. 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5. P. Ryf. 4.613. CPL 256. CPJ 3.457b

This papyrus is broken at top and bottom and preserves only a few short lines out of a Latin letter written in the second century A.D. The fragment as the editors have observed has one notable feature, it refers to something that is to be done *propter ambitionem*. This account of the *habitu* is⁴⁷

q[ua]m [a]l[ia] . . . [et] . . .⁴⁸

et al[ia]

et . . . [et] . . .

et al[ia]

et . . . [et] . . .

et al[ia]

et al[ia]

et al[ia]

With the annotations for which we are indebted, this text will have a more lucid look. *ambitionem* is the only word in the text which is not in the list of words in the margin.

So much of the text as remains is quite straightforward, but the editors' comment to line 4 deserves attention. "There is a proper name, which we have taken to be a might be the name of a . . . But although there is no other a for comparison, such a name like a with a long first vowel is likely in this word."⁴⁹ As it happens, the text does provide one for comparison, the word *ambitionem*, and this one, plainly visible in Plate 6 at the end of line 5, certainly lacks the long first vowel. But if the name were Greek, this form of a name in the Latin language would be essentially variable.⁵⁰ If it is objected that *Ambitionem* is known to Greek contemporary, the name is not true of *Ambitionem*, but of *Ambitionem*.⁵¹ And we need only compare the letter read as *a* in the editors' with other examples of this letter in lines 2, 4, and 6, and the single example of *a* in line 2 in order to understand how it came to be identified as *a* in spite of the fact that it is *a*.

These considerations lead me to propose that the name in line 4 be read *Symon* or *Simon*.⁵²

47. For the spelling see line 4 PL 3, p. 44.

48. The editors of *Platon* 4 place a dot after *a* but the photograph (Plate 5) shows no ink in this position. There follow the editors of *PL* 3 in omitting the dot.

49. The form is suggested, see p. 51. Thompson, *Scripta and Latin Papyrography*, Oxford, 1911, 335 ff., or L. Schiaparelli, *Scripta Latina*, Rome, 1923, 305.

50. Not attested in papyri, but see Papirologien *Lectiones*, p. 100, Papyrologica, R. L. De Ruyt, 4.1867, 10.

51. I owe the reading to Professor Herbert James A. Dooling, the rather obvious explanations are in 1927.

In conclusion, I repeat the text with revised punctuation and a new translation. On the papyrus the scribe has separated lines 8-11 in order to emphasize their character as a list. The indentation is slightly more than one letter-space, and this I have retained as having a formal value.

8. *ἡμεῖς ἐπεὶ ἐπεὶ ἐπεὶ*
ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ
ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ
 9. *ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ*
ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ
ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ
 10. *ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ*
ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ
ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ
 11. *ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ*
ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ
ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ ἐπεὶ

Translation: "At the same time I also remind you about the things I ordered. They are: 2 full-sized robes, and 2 others for boys about fourteen years old, and 2 full-sized cloaks, not too thick, but rather fine."¹⁰

10. The rendering of *καλὰ* as "rather" was suggested by Professor Paul Alexander. The former understanding (*καλὰ* = "fine") is "fine" in the physical sense, but that sense is more appropriate to *καλὰ* when the term of the adjective used here slides the meaning closer to "fine, refined, neat." Furthermore, "good" and "rather" are not antithetical, as are *καλὰ* and *κατὰ* in the Greek text.

STUDIES IN ANCIENT SAILS AND RIGGING

THE LATERN SAIL

1 The Latern Sail

The latern sail is today, and has been for all of recent recorded history, a particular favorite throughout the Mediterranean and the wide sail in use on the lower Nile.¹ Yet despite its importance, the question of how and when it came into being has never been comprehensively answered. In the pages that follow I present new evidence which I believe proves beyond doubt that the latern sail known to Mediterranean seagoing (the second century A.D. at the latest) has probably, by happy coincidence, come to our attention thanks to the wide-ranging interests and that of the significance of the distinguished scholar to whom this column is dedicated. In 1957 there was published a volume of *Praxinos amphora stamps*. At least eight experts reviewed the volume but only Bradford Welles thought to single out for mention "a graffiti representing a picture of a latern sail".²

The first sail to be used by men was the square sail. Actually oblong rather than square, it is so fastened to the mast that it sits at right angles to the line of the hull (Fig. 3). It was, as preserved representations unequivocally demonstrate,³ the ancient mariner's sail par excellence; for over four thousand years, from the fourth millennium B.C. to practically the end of the first millennium A.D. There was good reason for this: when the wind is favorable, the square sail has no rival for, set athwart a ship, it can offer its full surface to a wind from anywhere behind.

1. The abbreviation *ML* for *Masthead Loom and Tack* is used. *Praxinos Amphora Stamps*, Cambridge, 1957. Other abbreviations are standard.

2. *Op. cit.* 1957, 47.

3. See, e.g., the illustrations in chapters II-VI of *Praxinos, From the Middle Ages to the Present Day*, by S. G. and P. G. New York, 1964.

But sailors must also cope with unfavorable winds. To meet this unfortunate fact of nature, men developed a class of sails known as "fore-and-aft" sails. These, triangular as well as quadrilateral in shape, are so fastened to the mast that they set out abackward up but "fore and aft" — i.e., parallel with the line of the hull. They are less efficient than the square sails before a following wind but are considerably more efficient when sailing into the wind.

Of the two types of fore-and-aft sail, the one that has held pride of place in the Mediterranean and Near Eastern coastal waters for centuries is the lateen. The Mediterranean lateen is shaped roughly like a right triangle (Fig. 1b). The Near Eastern version, so widely used among Arab seamen in particular, but it is often referred to as the "Arab" lateen, is actually quadrilateral in shape, as

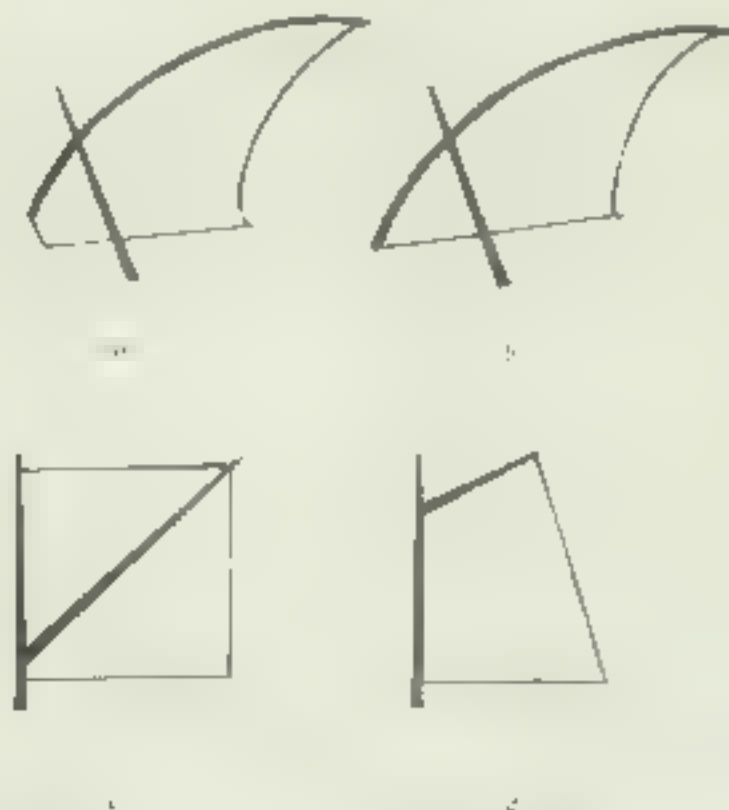


Figure 1. (a) Arab lateen. (b) Lateen. (c) Spritsail. (d) Four-headed sail. (The drawings for Figures 1-3 were kindly prepared by Professor Milton Brown of Hamilton College.)

hunks like the Mediterranean type with an angle stepped off (Fig. 1a)⁴ and the coming of the maring engine—one of the other was to be seen in just about every harbor from Lubeck to Calicut. Indeed, in the Near East, where the twentieth century has not yet made the impress of her farther west, this still reigns supreme among the most characteristic and penetrable sights. As for Egypt, too, there is that of the feluccas and galleasses being driven along the Nile by their wind-lift, superbly graceful lines. The sea now, where another type of boat and all sort has invaded the bays, is the northeastern Mediterranean. Here Turkish and modern Greek sailors have shown a distinct partiality to the spritsail.⁵ This very useful and versatile sail is quadrilateral in shape and is held up by a diagonal spar, a "sprit" in the sailor's jargon, running from the lower front corner to the upper rear corner (Fig. 1b).

When were Fort and aft sails invented? But they have a place on the Irish Terenure, alongside the ancient sailor's beloved rigging. Or were they the achievement of later ages? To seek answers to these questions, not an reader is ever so prompted by intelligent curiosity. It is an attempt to assign the credit for a step that marked a milestone in ship technology.

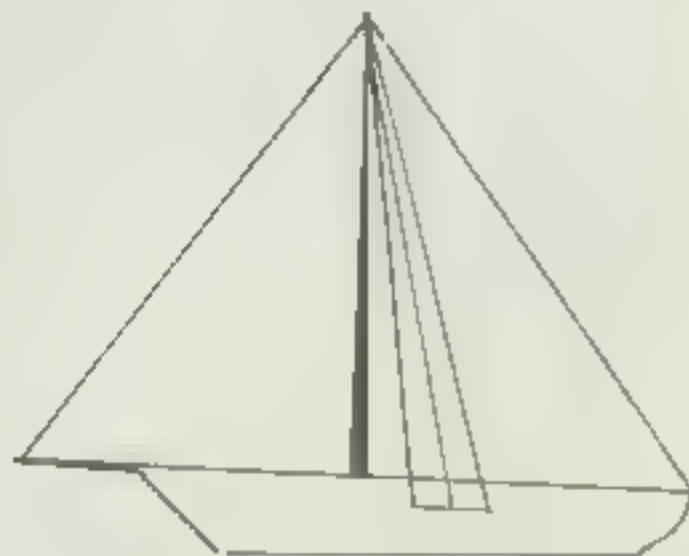
Until a few decades ago there was well-nigh unanimity of opinion. The ancients, it was claimed, were so much better than the sinners and¹ As for the latter, in view of its marked laxity among Arab seamen, there was a tendency to involve them with the spread of heresy and to place its introduction into the Mediterranean as early after the Arab conquest. For Arabs were

4. (1) If $\frac{1}{2} \leq \text{Re}(a) \leq 1$, then the inequality is reversed and holds for $\lambda \in [0, 1]$.
 (2) If $\frac{1}{2} \leq \text{Re}(a) \leq 1$, then the inequality is reversed and holds for $\lambda \in [0, 1]$.

111

[illegible][illegible]

Figure 2 Mast supported by *p. vertica*, *chennads*, and *jackstay*



receive general attention, and pointed out its real significance.¹⁶ At the same time I took up the knotty question of the origin of the *lucerne*,¹⁷ which, considering its subsequent history (see the chapter on the Mediterranean and Near East), is of even greater interest to the historian of navigation than the *oprekast*.

Actually, *prima facie* evidence for the existence of the *lucerne* in ancient times had been available for nearly half a century. In Courte's monumental collection of Attic gravestones there appears a relief of the second century A.D., found in the Piræus, which looks for all the world like an "Arab" *lucerne* (Fig. 4).

16. "The Masts of the Ancient Mariner," *Archæologia*, 7 (1846), 214-219, the article cited in n. 15 above; "The Stern-Rig of the Ancient World," *MM*, 1890, 241. All on well unassisted, live examples, including the relief that *Thalassia* had wrongly identified (see above, p. 46, and n. 12); examination of the original revealed that the sail portrayed was a *suprakast*.

17. The role of *Paratattika* is seen above, 7. To the most recent, simple and exhaustive one, reflects the consensus that has surrounded the whole question.

18. A. Lange, *Die antiken Seemannsarten* (Berlin, 1893-1897), Vol. IV, No. 2064, Pl. 45f. For the inscription on the stone see *OJDE*, A34, 2547a.

otherwise.²³

That proof we now have thanks to the French archaeologists working on Phoenicia. They have uncovered an amphora handle bearing a graffiti that, though crudely done, unmistakably portrays a latener with top 50.²⁴ Moreover, the type is not the "Arab" latener but the triangular latener which centuries later we find at home throughout the Mediterranean. Unfortunately, just that can be said of the graffiti's date: method it is ancient, it may possibly be as early as the Hellenistic Age, it cannot be later than c. 400 A.D.

To sum up, in Roman imperial times the South Aegean knew both types of latener, the triangular as well as the top-50ed "Arab" latener. Until further evidence turns up, we must guess the hypothesis that it was not Antioch, Greek or Coptic or Roman, whom we discovered and developed what was destined to become the vast pattern-culture throughout the Mediterranean, Red Sea, Persian Gulf, and western waters of India.²⁵

II Did Synesios Sail on a Latener?

The knowledge that the ancients had the latener, and furnishes new light to throw on certain passages in literature which scholars have been diligent to explain. A particularly interesting case in point is Synesios' well-known account of a journey to Cyrene.

In 404 A.D. Synesios, later to achieve fame as Bishop of Ptochaea, left by ship from Alexandria for the voyage along the coast of Cyrene. As pointed out, it was an extraordinary experience, at least in his eyes, and he wrote it up in a lively and amusing letter (page 4).

23. I. Durrans in *Review*, *MM* 47 (1956), 254-259, was so convinced that the ancients knew nothing of the latener that he tried to show that the 50 was the Antiochian symbol of the Antiochian church. He collected 11 letters of Antiochian writers who used the figure 50, and printed them in *Review*, *MM* 47 (1957), 150-160, and in *Journal of Theological Studies*, *MM* 48 (1957), 120. A year or two later, however, he withdrew his article, and in the *Journal*, *MM* 49 (1958), 107, he distinguished, and only on Armenian shores, and thinking of the fact that the original of the original was lost, and Synesios's letter was actually a forgery.

24. A. M. Hoc and A. Hoc, *Les fouilles de la nécropole de Phénicie*, *Journal de la Société des Études Libanaises*, *XX* (1957), No. 2274 (Paris, Masson, 1957), No. 1906. I am indebted to Mr. and Mrs. Hoc for the photograph of the amphora handle.

25. The new evidence regarding the latener, and the fact that it was used in a variety of places in the Mediterranean, indicates that it was, as we have suggested, not wholly a 50-year-old type, but a form evolved from the quadrilateral, and so at a date far earlier than any so far put forth. I think it safer to leave the whole question of dating right open for the present.

One testimony dominates his report. Synesius never ceases to bewail the fate that put him aboard a ship manned chiefly by Jews and captained by a Jew. Over a decade ago I pointed out what is perfectly clear to anyone acquainted with the technique of sailing: that Synesius was a hopeless landlubber and that even in his hostile account Synesius emerges as an able and experienced seaman who did precisely what was called for under the circumstances.²⁶ Now I think I can show that, like all of Synesius' observations, are, we can deduce from them that the craft he sailed carried a taller sail.

That it was not galleys but a plain sailing ship is clear from the small size of the crew, a mere fifteen in all, including the captain (p. 104, 101a). Moreover, it could not have been of any great size, and it certainly had not a single mast and sail. For at one point Synesius expresses his alarm when he found himself "where he obviously never expected to be" far offshore and for sea going "two-masted triremes" (101b, 101a).

In the course of the first night out a storm made up. All aboard put their hands to the ropes, but it was vain, since these turned out to be attached to the blocks (masts). The foremast was swept by the wind, slanted off and the sails came out and broke the ropes; a second try was made. Another mast Synesius drags a signifier and remarks, "I was unable to substitute another mast and since it was in pawn" (101b). In other words, the ship was so rigged that to shorten sail, one took down the ordinary sail and replaced it with another, presumably smaller, used for extraordinary circumstances such as the present emergency.²⁷ This is confirmed by his words when the ship ran into another storm a few days later:

26. "Homer's Synesius" *Ameghino Review*, 77 (December, September 12, 1992) 294-296. I formerly was forced the captain to take on board a cargo of slaves, making a "trip" out to sea and doubling back for a cargo of slaves alone. This is the explanation Synesius. He was even more puzzled when the captain showed that the slaves were not slaves, but sheep, stayed on out at the far station. The captain was so concerned he might take the time to explain what he was doing, he thought that this happened to be the way sailing ships were navigated in antiquity. (Letter to the Editor, *Ameghino Review*, 77, 1992) I have been so often so far convinced. And modern commentators have equally failed to see the logic of the matter. E.g., *Journal of Hellenic Studies*, 114 (1994) 101-102, where the *Journal of Hellenic Studies*, 114 (1994) goes so far as to say that the ship had a single mast. If the voyage had of necessity for Synesius' explanation of the matter. It is rather the skipper, who was maligned by moderns, and who obviously was doing his duty, who deserves the sympathy.

27. For, as used here, *triemeis* is a nautical word. The same figure of speech was very common among sailors of later ages to express the meaning "not on normal scale." E.g., in the American navy the largest type of gun was called a "battleship" the largest sailing gun was called a "battleship" and a ship of war a "battleship" and so on. See A. T. S. (1910) *Ameghino Review*, 114 (1994) 101-102. Reed (1994) says "battleship." Synesius clearly means by *triemeis* a sailing ship, more than the one with a single mast. Reed's translation of *Ameghino Review*, 114 (1994) 101-102, "the replace the sail by a new one" is misleading.

καὶ ἔτι ἀπομαρτὴν ἐκ τοῦ σώματος καὶ ἐκ τῆς ἐκδήσεως καὶ ἐκ τῆς ἀντιλήψεως - "again the soul was hard to handle, and it couldn't be made to move for its own sake" (164-5).

I have italicized the last two words for they are critical: they describe a procedure precisely the opposite of that used on vessels rigged with squaremasts, whether ancient or not. Sailors shorten a square-sail not by lowering it but by raising it to the yard. The ancient's practice - one that can be traced back Homer on for more than a millennium - was to rig their squaremasts with light vertical lines ("hairs" in the sailor's argot) set much like those that raise and lower a venetian blind; these were pulled, hauled the canvas upward toward the yard very much the way the cords of a venetian blind haul the slats.²⁹

One of the prime weaknesses of the larsen, on the other hand, is that it allows of no quick and efficient way of shortening sail. It is basically a fair-weather rig. If the wind suddenly makes up, the crew of a larsenger has but one recourse: to lower yard and sail to the deck, and either sail under bare poles, or stripping off the sail set another smaller one. While, superficially, the procedure that Sino-Vietnamese sailors followed as the galleys of Venice's great fleets of the 14th and 15th centuries carried a whole series of sails of diminishing size to be used under varying wind conditions,¹⁴ a rig such as the stali Sino-Viet was on would have but one for emergencies. For some reason, flying her image it was not available, we hardly need take seriously her amazing under that it was at the sunbaker's.¹⁵

11 The Technology for Rigging in Lurek

A wall and must, whether ancient or modern, is equipped with half a dozen or so different types, each of which has a specific function. Attempts have been made to identify the Greek terms for these types, but without too great success. The evidence available up to now is partly *terminus technicus* in literature, partly explanatory notes furnished by late antiquity, chiefly *commentaries* and *commentators*, has been vague or *inconclusive* or downright *contradictory*. Now, however, thanks to *some new evidence* from *recent sources* can be made

[illegible]

29. See *Id.*, *supra* note 28, at 288, 290 (the *Reynolds* "Halttunen, 1914, 22-23. For a fascinating description of what happens aboard a storm-torn ship when the wind makes up, see *Mar. V. 1900*, *supra* note 28, at 274-275.

40. And yet, although it is a common theme to say, e.g., "Assaulting me is a crime in itself and I don't care if the woman is 200 lbs. or 100 lbs. or even if the woman is aware of the assault," did not make Sigmund pay for the wife's feelings and difficulties – if there were any.

Before tackling the specific problems, it will be useful to "know the ropes" of a square sail. This type, the ancient mariner's favorite, is the type invariably involved. There are two sets, the complex, more ropes needed to manipulate the sail, the "tacking rigging," as sailors call them, and six (see Fig. 3):

the *head*, the rope that raises and sets the top of the sail;

the *gaff*, the collar of twisted rope that holds the sail against the mast;

the *luffs*, the pair of ropes that, running from the top of the mast to the ends of the sail, keep the sail from blowing out as the wind hits the

heads; the pair of ropes that run from the ends of the sail to the deck, enable the crew to adjust the sail from below;

the *sheets*, the pair of ropes attached to the lower corners of the sail that enable the crew to trim the sail in, let it belly out,

the *brails*, which, with *gaff* and *luffs*,

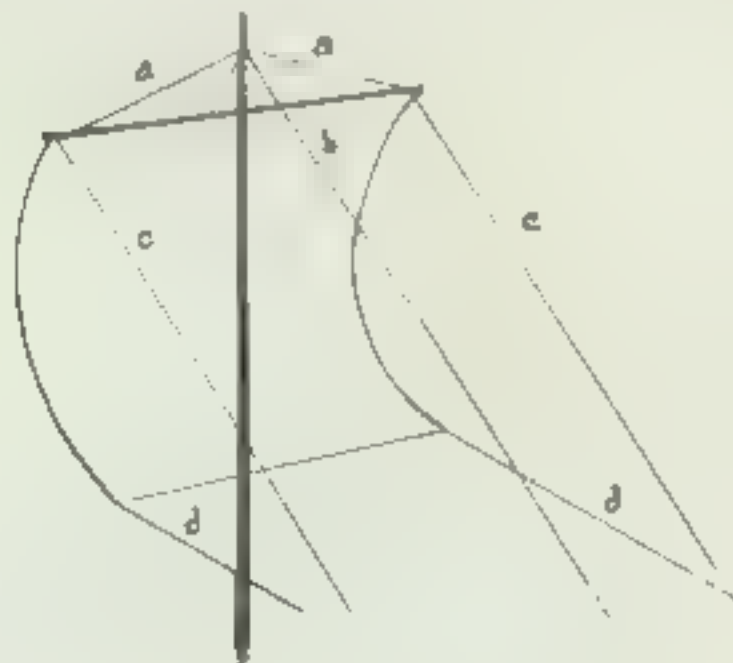


Figure 3. Square sail. a, Luffs; b, Gaff; c, Heads; d, Sheets.

The second set comprises the fixed ropes that support the mast. The "standing rigging" as sailors call them, namely Aree, Jang, Ji,

the forestay, cutting into the mainhead at a point well forward on the vessel, the shrouds, sets of ropes running from the mainhead to the sides of the vessel.

the back was pulled in slightly before reaching the end of the overhead for a good bear hug against the back of the head, turning sternward on either side

A few of the track-identifications have been questioned by other workers. On the first set, the spring tagging, we know that the tracks were called right.¹¹ The bowers and, on¹² the track-identifications.¹³ On the second set, the standing tagging, we know that the forestas were the tracks¹⁴ and the hunters, at least in Homer, the only one.¹⁵ As a general rule, our knowledge is stated absolutely.

In all discussed models the fundamental steps, the point of departure, have been the well-known Arrhenius law with descriptions of the length parameter H ($C^{-1/2}$).

It is well known that $\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$ and that $\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$ if and only if $n \geq 2$. In this paper, we study the relationship between $\mathcal{H}^1(\mathbb{R}^n)$ and $\mathcal{H}^1(\mathbb{R}^n)$ for $n \geq 2$. We show that $\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$ if and only if $n \geq 2$. We also show that $\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$ if and only if $n \geq 2$.

[illegible]
$$(b) \quad \{ \xi_1, \xi_2, \dots, \xi_n, \dots \} \text{ is a } \mathcal{B}_1 \text{ basis of } \mathcal{B}.$$
[illegible][illegible]

Notably, when discussing the subject of "slipping up" at the time he was slipping into a taxi after leaving the car, the witness said that he "was a person who simply makes no waves" and "is not a person who is slipping up in planning the time slot to return the most [sic] but [sic] he was not aware of the general idea, the idea. I strongly suspect that he was trying to take a taxi from where standing it did not exist."

46 121 72 523

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number of which inventory the equipment of the state in the Athenian fleet. The most useful entry for our purposes – one that is repeated again and again in identical form,¹⁷ is that listing the rigging of a quadrireme: each ship had

σπῆλαια σπῆλαια	2700
ῥαβδοί	11
ἑκατόμηναι	
ἰσθμὶ	1
ῥαβδοὶ	1
ῥαβδοί	

The quickest and most graphic way of demonstrating the total lack of agreement about these terms (aside, of course, from *ῥαβδοί* and *ἰσθμὶ*) is by means of a chart showing the translations that have been offered.¹⁸

	Block	Tom	Evans/Miller
σπῆλαια	stays, esp. shrouds	bars	stays
ῥαβδοί	rafts	half-rafts	half-rafts
ἑκατόμηναι	partial	fore-stay	partial ¹⁹
ἰσθμὶ	half-raft	half-stay	brace offered!

To the evidence of the inscriptions I can now add that of three-century lists of ship's rigging found on papyrus. The documents in question all come from the Zenon archive and date, accordingly, to the third century B.C. Presumably they refer to sailing-vessels, *triremes*, since these varied square-sails, that were fitted with the same ropes as a square-rigger. The entries which concern us particularly are the following (all three papyri are so short I need not bother to give line numbers):

P. Coll. Zen. 110	P. Z. 967.56	P. Z. 5975d
σπῆλαια	σπῆλαια	σπῆλαια
ῥαβδοί	ῥαβδοί	ῥαβδοί
ἑκατόμηναι	ἑκατόμηναι	ἑκατόμηναι
ἰσθμὶ	ἰσθμὶ	ἰσθμὶ
ῥαβδοί	ῥαβδοί	ῥαβδοί
ῥαβδοί	ῥαβδοί	ῥαβδοί

¹⁷ E.g. in II² 1627, 145, 151. For a detailed discussion of these entries see Block, *op. cit.* above, n. 53, 144, 146, 149, 152, 153.

¹⁸ I = Block and Tom; see my previous note, *loc. cit.* above, n. 53, 144, 146, 149, 152, 153.

¹⁹ The Latin for this is *partial*, as in the *Index* of Block, Evans, and Miller in *identifying it as the partial*.

The first new and important piece of information to be derived from these documents is that there were two sets of bracers, *braccii* and *braccia*, *brachia*. This need cause no surprise since it merely confirms what we know from ancient representations, a number of which show yards fitted with two flange levers made lead to each end of the yard.⁴⁰ The position of brays, which naturally broken toward the helm when used to turn the vessel, the other, which leads back from the regular bray, and maintains tension in the other direction, must be the *braccia*.

[illegible]

There remains one last, but completely vital, requirement – and it's often perfectly the halyard. A halyard which has reached its end, the deck is a problem at the top of the mast and down again – or the raising of the case will be nearly twice as long as a brace which must not barely lift the deck to the yardan pulldowner; the halyard neatly satisfies the entire range of the need. So we are taken to reality, it is that which exists.⁴¹ A halyard requires something that can slingshot "haul" going up, and drag to the athwart and then down again, part of it is always bent back to luff about the pulley at the athwart. The two conditions, the "usable halyard" of the davy and the ship's officer, offers no problem. On all sailing ships of any size, whether as well as around, raising a brace sail is a back-breaking job. The standard was either doing it over or was by introducing a tackle – an arrangement whereby the halyard was doubled, looping around two pulleys at the top of the mast. Such an arrangement is clearly seen, for example, on the mechanism on the well-known *Turkmenia* relief – a relief done with particular attention to detail.⁴²

The question, inasmuch as they are mentioned in all three papers as well as in the Navy Yard inscriptions, must be an essential part of the legend. A still further clue is the fact that, as the drawings show, a vessel carried more than one.

[illegible]
$$dV = \frac{1}{2} \frac{d^2 V}{d\phi^2} \delta\phi + \frac{1}{6} \frac{d^3 V}{d\phi^3} \delta\phi^2 + \frac{1}{24} \frac{d^4 V}{d\phi^4} \delta\phi^3 + \frac{1}{720} \frac{d^5 V}{d\phi^5} \delta\phi^5 + \dots$$

42 See Cassese, *The Current War on New York*, 1992, pt. 12, and, for a careful line drawing of the doctrinal question, *Id.* at 30.



Figure 1. *Grave Relief of Second Century, Found in Phrygia*

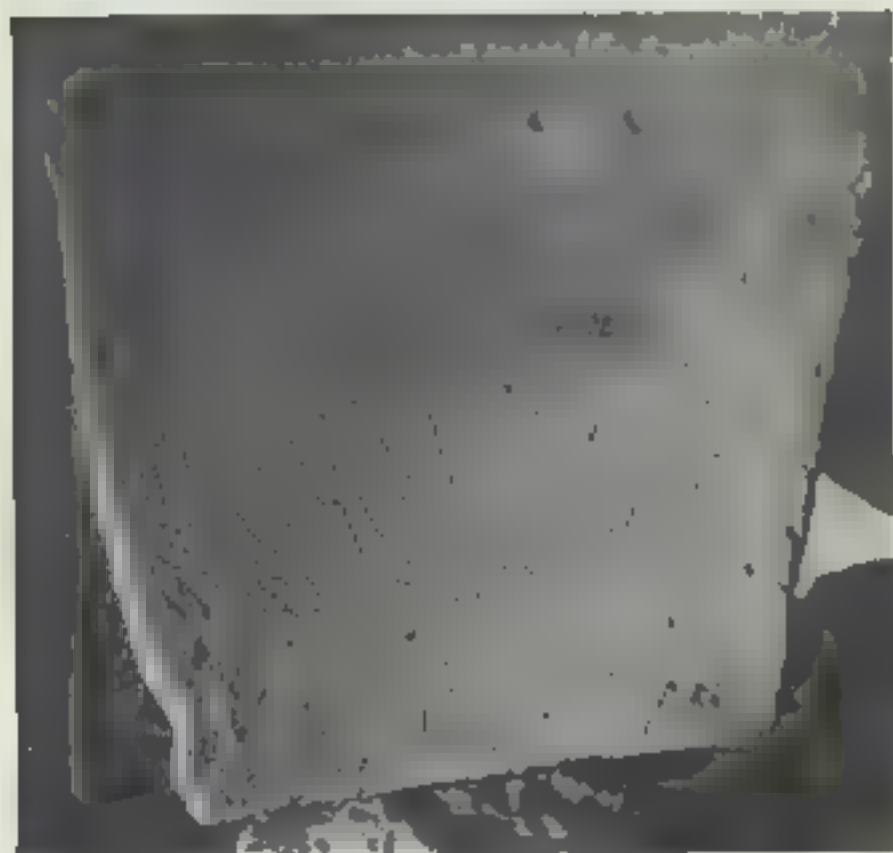


Figure 5. Graffiti on amphora handle found in Tharos (Photo kindly supplied by M. and Mme. Bent)

DI- GOTTESENTSCHEIDUNGEN DER SAITEN -UND PERSERZEIT

ERWIN SEHR

Wie seit langer Zeit bekannt, wurden im Saenen Reich gewöhnliche Prozesse oft dadurch entschieden, dass man das Wissen einer Gottheit in schriftlichen Nachrichten¹. Von diesen Texten spricht man als vom "Hörakere"², dass sich über dabei sei Augen halten, dass der Gott nichts über die Zukunft aussagt, sondern sein Wissen über die Vergangenheit übergibt. Mit gleichem Recht könnte man von "Gottesurteilen"³ sprechen, doch da es sich um so viel von der aus dem Mittelalter her eingesesselter Meinung handelt, die Entscheidung des Gottes werde durch Zweikampf oder heiligen Lösen und dgl. entschieden. Vielmehr geht der ägyptische Gott in einer Prozess in durch "Nekent" vom Wasser vorgehen soll, oder dadurch, dass er sich auf eine Partei hinbewegt. Natürlich wird die Auswahl variieren, die Prozesse, die das Recht regeln, von der Schultern tragen, werden die eigentlich Richter, während sie die Auswahl vorgeben wurden, der Gott habe entschieden.⁴ Die durchaus heutzutage Meinung sagt, dass ein ägyptisches Element zugrunde lag, wie dass z. B. die ägyptischen Schritte mit dem Götterbild auf der Schulter nach bestimmten, unversenkten Regeln, eine ruckende Bewegung entstehen oder auch ausbleiben könnte.

Ein Zweikampf dagegen war, ein höchst skeptisch, ob es solche Gottesentscheidungen noch in gewöhnlichen Prozessen gegeben habe. Gewiss hatten wir schon Aufträge, an einem Gott selbst aus der Pillel selbst⁵, aber sie betrafen

1. Heutzutage ist es von dem R. A. Parker, *The Gods in Egypt*, 1947, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 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2777, 2778, 2779, 2780, 2781, 2782, 2783, 2784, 2785, 2786, 2787, 2788, 2789, 2790, 2791, 2792, 2793, 2794, 2795, 2796, 2797, 2798, 2799, 2800, 2801, 2802, 2803, 2804, 2805, 2806, 2807, 2808, 2809, 2810, 2811, 2812, 2813, 2814, 2815, 2816, 2817, 2818, 2819, 2820, 2821, 2822, 2823, 2824, 2825, 2826, 2827, 2828, 2829, 2830, 2831, 2832, 2833, 2834, 2835, 2836, 2837, 2838, 2839, 2840, 2841, 2842, 2843, 2844, 2845, 2846, 2847, 2848, 2849, 2850, 2851, 2852, 2853, 2854, 2855, 2856, 2857, 2858, 2859, 2860, 2861, 2862, 2863, 2864, 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874, 2875, 2876, 2877, 2878, 2879, 2880, 2881, 2882, 2883, 2884, 2885, 2886, 2887, 2888, 2889, 2890, 2891, 2892, 2893, 2894, 2895, 2896, 2897, 2898, 2899, 2900, 2901, 2902, 2903, 2904, 2905, 2906, 2907, 2908, 2909, 2910, 2911, 2912, 2913, 2914, 2915, 2916, 2917, 2918, 2919, 2920, 2921, 2922, 2923, 2924, 2925, 2926, 2927, 2928, 2929, 2930, 2931, 2932, 2933, 2934, 2935, 2936, 2937, 2938, 2939, 2940, 2941, 2942, 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3607, 3608, 3609, 3610, 3611, 3612, 3613, 3614, 3615, 3616, 3617, 3618, 3619, 3620, 3621, 3622, 3623, 3624, 3625, 3626, 3627, 3628, 3629, 3630, 3631, 3632, 3633, 3634, 3635, 3636, 3637, 3638, 3639, 3640, 3641, 3642, 3643, 3644, 3645, 3646, 3647, 3648, 3649, 3650, 3651, 3652, 3653, 3654, 3655, 3656, 3657, 3658, 3659, 3660, 3661, 3662, 3663, 3664, 3665, 3666, 3667, 3668, 3669, 3670, 3671, 3672, 3673, 3674, 3675, 3676, 3677, 3678, 3679, 3680, 3681, 3682, 3683, 3684, 3685, 3686, 3687, 3688, 3689, 3690, 3691, 3692, 3693, 3694, 3695, 3696, 3697, 3698, 3699, 3700, 3701, 3702, 3703, 3704, 3705, 3706, 3707, 3708, 3709, 3710, 3711, 3712, 3713, 3714, 3715, 3716, 3717, 3718, 3719, 3720, 3721, 3722, 3723, 3724, 3725, 3726, 3727, 3728, 3729, 3730, 3731, 3732, 3733, 3734, 3735, 3736, 3737, 3738, 3739, 3740, 3741, 3742, 3743, 3744, 3745, 3746, 3747, 3748, 3749, 3750, 3751, 3752, 3753, 3754, 3755, 3756, 3757, 3758, 3759, 3760, 3761, 3762, 3763, 3764, 3765, 3766, 3767, 3768, 3769, 3770, 3771, 3772, 3773, 3774, 3775, 3776, 3777, 3778, 3779, 3780, 3781, 3782, 3783, 3784, 3785, 3786, 3787, 3788, 3789, 3790, 3791, 3792, 3793, 3794, 3795, 3796, 3797, 3798, 3799, 3800, 3801, 3802, 3803, 3804, 3805, 3806, 3807, 3808, 3809, 3810, 3811, 3812, 3813, 3814, 3815, 3816, 3817, 3818, 3819, 3820, 3821, 3822, 3823, 3824, 3825, 3826, 3827, 3828, 3829, 3830, 3831, 3832, 3833, 3834, 3835, 3836, 3837, 3838, 3839, 3840, 3841, 3842, 3843, 3844, 3845, 3846, 3847, 3848, 3849, 3850, 3851, 3852, 3853, 3854, 3855, 3856, 3857, 3858, 3859, 3860, 3861, 3862, 3863, 3864, 3865, 3866, 3867, 3868, 3869, 3870, 3871, 3872, 3873, 3874, 3875, 3876, 3877, 3878, 3879, 3880, 3881, 3882, 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3890, 3891, 3892, 3893, 3894, 3895, 3896, 3897, 3898, 3899, 3900, 3901, 3902, 3903, 3904, 3905, 3906, 3907, 3908, 3909, 3910, 3911, 3912, 3913, 3914, 3915, 3916, 3917, 3918, 3919, 392

1. What is the purpose of the study?
 The purpose of the study is to investigate the effect of the use of a mobile learning application on the learning outcomes of students in a mathematics course.

Es fällt schwer, das Wort *Genauigkeit* zu erklären. Es ist kaum denkbar, dass was Dingemasse zugeführt wird, Δp Δt und der Druck Δp Δt gleich hoch sein würden. Letzterer hängt von Δp Δt ab. Aber das ist nicht das, was wir hier brauchen. Stattdessen ist die Genauigkeit gegeben durch die Genauigkeit, mit der die Masse Δp Δt bestimmt werden kann. Es ist also die Genauigkeit, mit der die Masse Δp Δt bestimmt werden kann.

Unter anderem wird dem Versuch, die „Zuschauer“ in einem „Prozess aus der Sicht derer“ zu integrieren, die „Angelegenheit der Angelegenheit“ entgegen gesetzt, nicht nur die „Angelegenheit der Angelegenheit“ (Angelegenheit der Angelegenheit) sondern auch die „Angelegenheit der Angelegenheit“ (Angelegenheit der Angelegenheit) zu erkennen.

[illegible]

Dies wird aber nicht verstanden, wenn es darum geht, dass es gar nicht Schenke geben kann, wenn man eine kognitive Entscheidungsvollziehung von dem nicht abgesagten Ereignis (bzw. dem Schenke) zum Zeitpunkt der Entscheidung vollzieht. Vor allem, der Prozess der Entscheidungsfindung ist, im Gegensatz zu den Mapping-Entscheidungen (Migdal/Loch) nicht, von anderen Entscheidungsfindungen, Kapazitäten, moralischen Schranken, etc. (ARV 1978: 61; Schenke 1987: 146-4, 155-5, 160).

Zur Inzest-Likelihood passt die Kulturanalyse des Textes. Wer das Schema herstellt, erzählt etwas, in dem er selbst als Beobachter eines gegebenen Fallkalküls die Namen von Kläger und Beklagter mit dem klägergrundlegenden Sachverhalt und einer prägnant-klassischen Aussage gegenüber, während er verständlich, selbsten von den Texten einer Übersetzung in eine spätere Kontexte – das zugehen, was der Kläger bei Betrachtung des Scheiterns, zusammen hatte, und in münden – was es sein, wenn es besser, Verstand, was, Subjekt, irgend, angeschlossen.

Ullrich klagt vor Gericht, beste Schullehrer, den Sohn des Intendanten, Walter Petersen, der Sohn des Arztes, bedrückt, um nach seiner Bestimmung.

ii) $\forall p \in \mathcal{P}(\mathcal{X})$ and $\forall \varepsilon > 0$, $\exists \delta > 0$ such that $\forall \mu \in \mathcal{P}(\mathcal{X})$ and $\forall \nu \in \mathcal{P}(\mathcal{X})$ with $d(\mu, \nu) < \delta$, $d(\mu, p) < \varepsilon$ and $d(\nu, p) < \varepsilon$.

7. *J. N. J., 17, 1956, 2*

[illegible][illegible][illegible][illegible]

Die Frage, ob die Wahrheit wider dem Wort steht, ist die Schlüsselfrage der Personentheorie. Hagen hat zunächst auch die frühe Personentheorie für richtig gehalten. Jedenfalls ist der Text für die Frage der Konstanten des Gottesessentia denken vor der Wahrheit. Bis zur Personentheorie von Bedeutung.

15. 謝利華, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687,



LAW IN PTOLEMAIC EGYPT¹

HANS H. J. DE WOLFF

It is not my purpose in this lecture to offer a survey of the primitive legal institutions of Ptolemaic Egypt. Such a task would far exceed the limited time which I am bound to observe. I shall content myself with a discussion of some matters relating to the general nature of the legal principles governing the private relations of individuals as they appear in the light of the old Egyptian or "traditional" framework of the religion of the Egyptians. The basic question with which I am concerned is that of the source from which the law derived its authority. Under the political and sociological conditions that determined the historical reality of the Ptolemaic system, this involved an intricate problem: the explanation of that legal principle, which, as is well known, was one of its outstanding characteristics, or, to put it more concretely, how attempts to understand the existing code by reference to the old religion of the Egyptians, such as existed prior to the Hellenistic era, and what is called the "Cretan" law, were they independent of one another, or did they depend upon an integrated legal system? To what extent did they influence each other? If we find answers to these questions, we may be able also to defend with more confidence the claim that Ptolemaic Egypt was a country of "Cretan" law, and to reach some new conclusions as to the character of the legal order of that country.

In the course of lecture will be some remarks which I reached in earlier publications, especially in my paper on "Plurality of Laws in Ptolemaic Egypt" (*GRH* 1956, no. 7, 1961, 291 ff.) and in a book on this subject, *Unter der Ptolemäerherrschaft* (Heft. XIV, 1962).² I expect, however, to add a few points and clarify before.

1. The following is the text, somewhat enlarged and modified, of a paper read before the American Society of Papyrologists on May 22, 1962. It is offered as a token of the deep gratitude which I owe for the friendly support given me in difficult years.

2. See also, esp. no. 1967, 417 ff. (Review of the second edition of Siegfried's *Phäroentische Verwaltungsgeschichte und Organisation der Rechtspflege und Rechtsschlichtung der Verwaltung im ptolemäischen Ägypten bis Diokletian*) in *Festschrift zum 60. Geburtstag* (1968, 101 ff.) for a comprehensive statement made in the text. I am referring here and for all to the publications named 1962.

Let me begin with a statement of purposes concerning a question which is commonly passed over by writers. Contrary to what seems to be the common view (although it has never been expressed in any words) I do not consider the dualistic legal system of the Ptolemies the result of a free and unimpeded growth of elements originating partly in the Egyptian sphere and partly in the Greek sphere. In my opinion it was rather consciously created by the early kings of the dynasty, especially by the second Ptolemy, Ptolemaios Philadelphos, who besides being a great legislator in other respects, was also a great legislator in the area of personal and private law.

For the longer this long study continues, however, but I hope that its contents will become apparent, so I am glad with my estimate. However, I wish to stress immediately that the point of contact of our dualistic legal system is the question of the coexistence of separate legal systems. It presents us with the following problem: in various parts of what is called the despotism of the system make were that the various legal systems were applied each in their own particular sphere, in the other hand, what was the effect of the later decay of these institutions by which the separation of the systems ceased?

In general, as to the question of it is necessary to realize the situation of the law of the country of Ptolemaios in Egypt. The facts are well known, and therefore may be stated very briefly, but the conclusions to be drawn from them will be partly controversial.

The establishment of the Ptolemaic empire brought a large number of non-Egyptian immigrants, as mentioned in the early sources, to the newly founded city of Alexandria. These immigrants were accompanied by the families, more especially by the children, and that is the reason why the families of the children, coming from Assyria, Media, and various parts of the Near East, seem to have been among the settlers in Alexandria (cf. Schürer, *loc. cit.*).

Many of these immigrants were members of the armed forces, or joined them after their immigration, and were given estates or homesteads. They were organized in the so-called *phylakes* etc. As every Egyptologist knows, not much is certain about the composition of these *phylakes*, the basis of their organization was military. In addition, it can be recognized as a sign of their citizenship was determined by some origin, but this was not a universal rule. The principles on which their internal organization was built are as yet not clear. There is, in particular, no evidence or even suggestion that they were autonomous bodies, such as was postulated by W. Schürer and others.¹ We find, however, indications that, in their totality, they made up in each region those communities for which, as we shall see, Ptolemaios established the three districts of the Chora.

There is, furthermore, little doubt that the immigrants at first kept aloof from the natives, from whom they differed sharply in language, culture, and reli-

¹ Schürer, *loc. cit.* 1910, 41 ff. For further references cf. W. Jaubert, *Le Ptolemaios Ptolemaios*, 1911, 10, 1913, 10, 1915, 10, 1917, 10.

gion. It should be noted, however, that the *gast* apparently was never quite unbridgeable. At least it is certain, according to H. Heronius,⁴ that internatrage did occur from a very early date. Whether and to what extent the various groups of immigrants kept separate themselves is, however, not yet been explored. Within the Macedonian-Greek group there apparently were no considerable social or legal barriers, and internatrage among Greeks, coming from different places, was practised from the beginning.

What effect did these circumstances have on the legal situation? Scarcely of serious practical importance, as the following literary statement has perhaps already not too far from the truth, if we draw the following conclusion:

The Egyptians must have continued living according to their own laws and customs, interfering for justice purposes with the judicial agencies of their own. The co-existence of this social and legal diversity could not be ignored by the Ptolemies, who knew, above all, very well that the co-existence implied the probability of legal interferences and serious consequences both among themselves and between themselves and the Egyptians. As long as the forms of administration of justice which existed in Egypt had not been altered substantially, and in spite of some solutions arrived by some arbiters, these could have resulted from the later date, disputes were resolved by arbiters, by means of administrative structures of the judicial apparatus, arbitrators, boards, which are provided for in P. Daphn. 11. But, on another side, it is clear that outside of the Egyptian sphere there cannot yet have been any serious and substantial interference and protection of public authority. As a matter of fact, for all we know, the first real encounter and passage of some sort could be seen in the case of P. Daphn. where again Paganon (nos 104) is called in words of law, both years after Alexander had conquered the country.

Unfortunately no specimen of a settlement or decision of a dispute between Egyptian-Greeks of the first generation has come down to us. We are, therefore, limited to conjectures as to how the law governing the commercial law was found in those years. Since Ptolemy's reign very different Egyptian legal notions, as contract law, succession, marriage, family, etc., and formed part of their common cultural heritage. However, as long as no firm contractual relations, the lack of explicit, mutual and legally granted duties, anyway, for private relations, were at all times a characteristic of Greek law and practice were accustomed to putting down the consequences and the legal effects of their dealings in contract clauses and in the *syngraphai* inserted in every contract. As a matter of fact, in consequence of this usage, the law of contracts remained mostly outside of the orbit of state law in the 1st of the Ptolemaic period and beyond.

Such being the situation, it goes without saying that in the early days there could not exist any community of private law between Egyptians and Greeks. It is

4. *Verhandlungen der Orientalischen Gesellschaft in Leipzig*, 1917, 1918/19, 227 ff.

is very easily understood, but nevertheless an established fact, that this gulf continued to separate the two main elements of the population for a long time. This has, in fact, been known since the earliest beginnings of papatology, thanks to the evidence that the famous Heron's papyrus (P. J. 1. 1. 1. 99, 32-4 JZ II [62]) seemed to supply for the *synthronon* the existence of Greek and Egyptian courts.

We had to deal at some length with these conditions, because they form the background of a theory which we now have to take a detailed critical consideration. It is the doctrine of the "private persons' rights" which is supposed to have dominated the legal system of Ptolemaic Egypt. According to this doctrine, which was accepted by the law of the empire as well as knowledge first formulated by Ludwig Mitteis in *Rechtsgeschichte und Verwaltung* (I, p. 81)⁸ every person living in the country was subject to the law of the group to which he was born, regardless of what was the date of his birth. In the years after the Egyptian Empire, every papyrologist is faced with the fact that this theory has virtually acquired the authority of a religious dogma. This Mitteis through E. Schuchinger⁹ and H. L. Kantor, down to H. J. Kantor¹⁰ and E. Schuchinger¹¹ have spread, as to speak in contemporary practically ex cathedra, as if on the general foundations of "Private Law." It was only E. Hörsing¹² who, very recently, raised certain doubts. More recently I might have disputed his criticism of "Private Law."¹³

In spite of its partial rejection, the *synthronon* is persistent. The point that can be cited in criticism is that it is a very simple and, as a consequence, a very superficial picture of the actual situation in the empire. The knowledge of the Egyptian legal system, the early years of the Ptolemies, the *synthronon* and the relationship between Egyptian and Greek law, was very meagre. This was a natural result of the almost complete ignorance which in those days prevailed. Systems, customs and conditions. One might wonder whether there was a tendency to identify these with regard to the immigrants arriving in the empire. But the theory is not true. As we shall see later, in the period following the consolidation of the state achieved by Ptolemy I, a superficial attitude is sufficient to detect some insuperable difficulties in the which the doctrine under discussion takes its full form in the 1st or 2nd century, which nobody denies, anyway. The *synthronon* theory, for instance, entirely got registers and archives, documentation of contracts, were regulated by royal decree, and Ptolemaic naturally emerged from the principle of personality. The fact which offers the

⁸ See also Mitteis, *loc. cit.* p. 301.

⁹ "Sozialrecht in Ptolemäischer Zeit" in *Antiqua Aegyptiaca*, 235-49, 1929, 345 ff., esp. 347 ff. and 350.

¹⁰ "Gesetz und Rechtsgewalt in der griechisch-ägyptischen Zeit" in *Zeitschrift für Ägyptische Sprache und Wissenschaft*, 66, 1940, 109 ff., especially 125-126 and 142-143, esp. p. 141 ff.

¹¹ *Ibid.* p. 1.

¹² *Die Synthronontheorie*, 1962, 2.

¹³ *Ibid.* 3, 1967, 227 ff.

most common isolated to the lungs is that of pneumo-cystis, none of which seems ever to have been reported in man, except for the whole population.

[illegible][illegible]

Now we are really in the presence of new law, and it is *strictly* law. This new law of the total population grew out of the needs of a variety of people who originally belonged to very different countries and were now forced to begin new careers as citizens. The race was a specific act of racial legislation, nothing about the results. Statutes for *citizenship* and *contracts* when one entered in the contracts and other provisions of this law were what was left after the customs and requirements characteristic of each race, such as the laws of the Athenian marriage law in the case of the Athenians, had been allowed to die away. Because they could no longer protect any racial interests, they died from the environment.

The historical process and mechanism of the development of the "primacy of personality" is a recurring factor within the group of the intelligentsia

[1] In a paper read in February 1967, the author published a list of 14 known

12. G. L. Lukatskiy, *Usp. fiz. nauk*, **142**, No. 2, p. 161 (1972) [*Sov. Phys. Usp.*, **15**, No. 2, p. 104 (1972)].

Legal thinking in the Greek world, and even in Ptolemaic Egypt, was still much too arbitrary to regulate the law in this way. In contrast to philosophical speculation, equipped as it was with strictly controlled methods, the law in terms of the procedural norms of its development from respect to cases of conflict in line with every particular *factum* legal thinking. Accordingly, it was not guided by any concept of *ratio*.¹² Inasmuch as it was known there was not even a word in the Greek language. *Hermos* – sound, intelligence, etc. – which came to proceed against a person or to seize a thing – *agros* – also had a gradual relation, and to whom such a case might be permitted.

It follows that the attempt to regulate Greek or Hellenistic law on the idea that courts might be controlled under certain circumstances with a 'codebook of laws' is frustrated by historical facts. These courts – as did not prohibit by word the question of it – should be granted legal protection by the courts of the state. It was a matter of course, however, that these courts apply their own law or rules made applicable by agreement of the parties, such as contractual provisions. Non-citizens were excluded from certain privileges, but it never occurred to magistrates charged with the protection of citizens that they closed in principle against non-citizens law of their citizens.

Now it is clear that the Hellenistic courts had little to do with the *polis*, which was a political community based on a body of citizens. The point, this was a system of jurisdiction established over a mass of non-citizens. Secondly, there could be no question of distinguishing between various degrees of legal protection to be granted to citizens and non-citizens, such as was the case in the *polis*. Nevertheless, the law of the *polis* was characterized by the procedural approach to law, even as the law of the city state. Therefore, making due allowance for the changes that necessarily resulted from the constitutional differences we encounter in Ptolemaic Egypt a relationship between, possibly, native law and the native system that was quite analogous to that which prevailed in the *polis*. However, what came to the non-citizen law applicable to any given individual was determined by the relevant legal provisions that was given to him, not automatically by the type of court that he had chosen to ask for.

Thus we should not continue when we now turn to what the sources reveal of the judicial organization which Ptolemy seems to have devised for his country not long before 274 B.C. As far as we can tell, this system was laid down in three several decrees.¹³ The various types of courts created by this legislation combined to form a well-integrated system, revealing the existence of a unified conceived legislative plan.

The central idea around which this whole legislation was built was the distribution of the power of jurisdiction between Greek *diaktesmenoi* and Egyptian *gouernes*.¹⁴ The former were boards consisting of a varying number of men chosen

12. We need regard the *nomos* – in which perhaps only something is known in law.

designation as the "Chief of Men" is not corroborated by the evidence, and should be discarded. The judges were certainly chosen on a local basis from among the Greek and other colonies, members of foreign districts. It is likely, though not certain, that there were similar, autonomous tribunals set up in the colonies and attached to various local communities of subjects. No such courts existed in Alexandria and Ptolemais. They were charged with the task of dispensing justice among the members of their respective communities, whether of Greek or other non-Egyptian nationalities.

The courts were boards composed of Egyptian priests (nomarchs), possibly always three in number, whose function was to dispense justice among the Egyptian population, following Egyptian legal principles and using the Egyptian language. It is not known as yet whether Philadelphus, in organizing these judicial bodies, had merely taken over an institution existing back to pre-Hellenistic times or created something new. Whatever the case, however, and more important, is the fact that the nomarchs were effectively incorporated into the judicial system established by Philadelphus. This follows from the circumstances that would an ex-omnibus institution, a loose amalgam of elements of two systems, small likelihood, as Harrison says, to the strong political attraction to transnational courts of his time. Since each of the Greek colonies also had an ex-omnibus, there was in this respect a remarkable parallelism. So far as the courts of courts.

It is obvious that this institution created a new system of justice, just as it represented the two main courts of the empire, which reflected and sanctioned the various legal traditions belonging to those empires. It is, and this is important, necessary to be clear that it is understood as an expression of the idea that every man always remained subject to the laws of his polis, no matter where he was born. It is true that the emperor, in the practical effect, the ex-omnibus, definitely implied a new system of justice according to "imperial" law (which shall represent what is meant by this), and Egyptian law according to Egyptian law. But, in providing for this result, Philadelphus was not moved by any dogmatic adherence to the principle of permanence, but rather by the political intuition of showing consideration for the feelings of his subjects who clung to their traditions. He did so by seeing that judges were available who, under royal authorization, could mete out justice to those seeking it in their own language and in accordance with customs and conceptions familiar to them.

That this was Philadelphus' true vision and becomes clear when we look at the manner in which the two institutions were put in a position to fulfil their tasks. To accomplish his purpose, it was necessary for the king to supplement the creation of the courts by assigning personnel to them, both of types that were to guide their respective judicial activities. Though concrete evidence is lacking, it does not seem improbable that he expressly ordered the nomarchs to observe the legal tradition which the Egyptian people considered as their national heritage, and which included old statutes that had come down from Pharaonic times. If there was no explicit statutory provision to this effect, it was at least

understood. As for the *dikasteria*, it is certain that comprehensive codification, Greek in language and spirit, of the laws and conditions of actions, which was known as 'The *diagramma*' was the basis of their jurisdiction and procedure.

All these rules and statutes, however, bound the judges, not because a party seeking their decision was Egyptian or Greek, but because the court as such had received them as its *logoi*, to be applied always and regardless of the origin of those who were pleading before them. This alone makes it understandable that the *dikasteria* were in a position to render justice on the basis of the same *diagramma* to Greeks of all kinds, as well as to persons of other than Greek stock. All that was required was that the parties, suing and being sued before a *dikasterion*, were either themselves or through their fathers or husbands connected with one of the *politeumata* committed to *topoi* in individual communities. By the same token, we should have to assume that the *dikasteria* would speak to the Egyptian estate even if they were dealing with a case raised by or against a non-Egyptian (we do not know, of course, whether non-Egyptians had access to the tribunal of the *basilikon*).

That such was the nature of Ptolemaic dualistic justice is confirmed by what we can observe outside the jurisdiction of the *basilikon* and the *dikasteria*. Chrematists, by virtue of a priestly delegation, exercising the king's own judicial power and royal functions (as to general judge-like capacity, which was even proved in the various powers inherent in that office, were accessible to every body, but seem to have made no distinction as regards the laws to be applied. It is a highly probable hypothesis that the *chrematists* too founded their decisions on the Greek *diagramma* and *nomoi*). However, this did so not because they were naturally men of Greek extraction themselves, discharging their function in the Greek language, nor on account of any specific attachment to the Greek part of the population, but because they were representing the Greek king whose deities were their *topoi* in officials on the other hand, entered those wide discretionary powers which were characteristic of Ptolemaic administrative law even when engaged in quasi-judicial activities. Juristic concepts and even royal enactments not expressly addressed to them, in directly concerning their province were for them guides rather than strict commands. Consequently, when tribunals legal rules of both Egyptian and Greek origin might be produced simultaneously, and the judges obviously were free to choose the ones they considered best suited to the case. Such, at least, is the impression conveyed by the records of the Hermias case.

On the basis of what has been pointed out in the foregoing pages, we are now in a position to make a few closing points concerning the general character of Ptolemaic law.

To begin with, it was suggested at the outset of this paper that the dualistic legal system of the Ptolemaic monarchy should be considered as the result of a conscious legislative effort. While I think that this has been confirmed, I should add the caution that the import of this statement must not be exaggerated. It

means that it was the will of the king that Egyptian law and Greek law should be observed upon events respectively where, and the establishment of the court system in a *chancery* and *chancery* was to serve as a means of implementing the royal intention. But this by all the circumstances must be understood to the effect that all law that was recognized as valid law in Egypt was Protomastic statutory law. At least as far as the law of the land was concerned, this fact needs no demonstration. Yet more than enough evidence that old statutory law in use had been enacted by the Protomastics. It is sufficient to recall the text of a document which is contained in Thompson's *Papyrus*. In this text, and also probably also the so-called "Protomastic Code of Civil Procedure," Sect. 11, which provide evidence that the *magistrates* were still taking advantage of old Protomastic enactments.¹⁵ We do not even know for certain whether there were any Greek statutes enacted by the Protomastics themselves, as *Schubert*¹⁶ assumes. I do not see any cogent reason to deny it, but my knowledge is not sufficient to be certain of it.

Secondly, our results as a byproduct of the problem of the actual relationship of Egyptian law and Greek law during the Ptolemaic period. *Smith*¹⁷ has recently asserted with much evidence that the coexistence and merging of Egyptian and Greek elements produced in the course of time a new legal order which truly deserves to be called a "Ptolemaic law." With all due respect¹⁸ I think this view is not acceptable. Not only is it inconsistent with what we were able to observe with this study paper, it also conflicts with the fact that there existed side by side Greek and Egyptian statutes. As *Stille* (Hypomnema) pointed out¹⁹ the preservation of two modes of legislation in different languages was a strong factor in preserving also the legal ideas, whence the traditional patterns of documents had been formed. I think one may say that in the absence of a legal profession, unable to create new legal ideas, and a legal science, the formation of a new legal system is a difficult task, and without an act of creative legislation, and real law as a creation of ideas was never issued. As a matter of fact it could not be issued for the intellectual force that had brought forth the great legislative decrees of the third century B.C. was exhausted. The individualism which was itself one of these new phenomena certainly reflected new legal concepts.

It is necessary, however, to beware of too one-sided a statement. It is undeniable that the ideas of the *magistrates* which seem to have been complete as early as the first decades of the second century B.C. at the latest, and even more so the disappearance of the *magistrates* about a hundred years later had the

15. Cf. *Wang's* *Revue*, 217-218, 220-22.

16. See, for instance, *Revue*, 220-22.

17. *Revue*, 104, 106-107. Translated, 104-107.

18. *Revue*, 220-22, 221-222. In *Revue*, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

19. *Revue*, 220-22, 221-222. In *Revue*, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.



1. The sentence is the nearest preceding sentence. American, the English is an interesting subject of the information community. The sentence is awkwardly phrased since it might mean the speaker is going to subject to a trial. This is poor interpretation is slightly preferable to that of a Subjected and also being and then for example is not to be lost according to which a comma is placed after the first sentence and it is the person who makes the subject of

It is a well-known fact that the interpretation of the Greek word *agape* is a subject of great importance, and it is one which has been the subject of much discussion. The word *agape* is a Greek word which is used in the New Testament to denote love. It is a word which is used in a number of different contexts, and it is therefore difficult to give a single definition of it. However, it is generally agreed that *agape* is a love which is based on a knowledge of God and His will. It is a love which is directed towards God and towards our fellow-men. It is a love which is self-sacrificing and which is based on a knowledge of the truth. The word *agape* is used in the New Testament to denote this kind of love. It is a word which is used in a number of different contexts, and it is therefore difficult to give a single definition of it. However, it is generally agreed that *agape* is a love which is based on a knowledge of God and His will. It is a love which is directed towards God and towards our fellow-men. It is a love which is self-sacrificing and which is based on a knowledge of the truth.

10. Cf. 12. 19. *agape* is a Greek word which is used in the New Testament to denote love. It is a word which is used in a number of different contexts, and it is therefore difficult to give a single definition of it. However, it is generally agreed that *agape* is a love which is based on a knowledge of God and His will. It is a love which is directed towards God and towards our fellow-men. It is a love which is self-sacrificing and which is based on a knowledge of the truth.

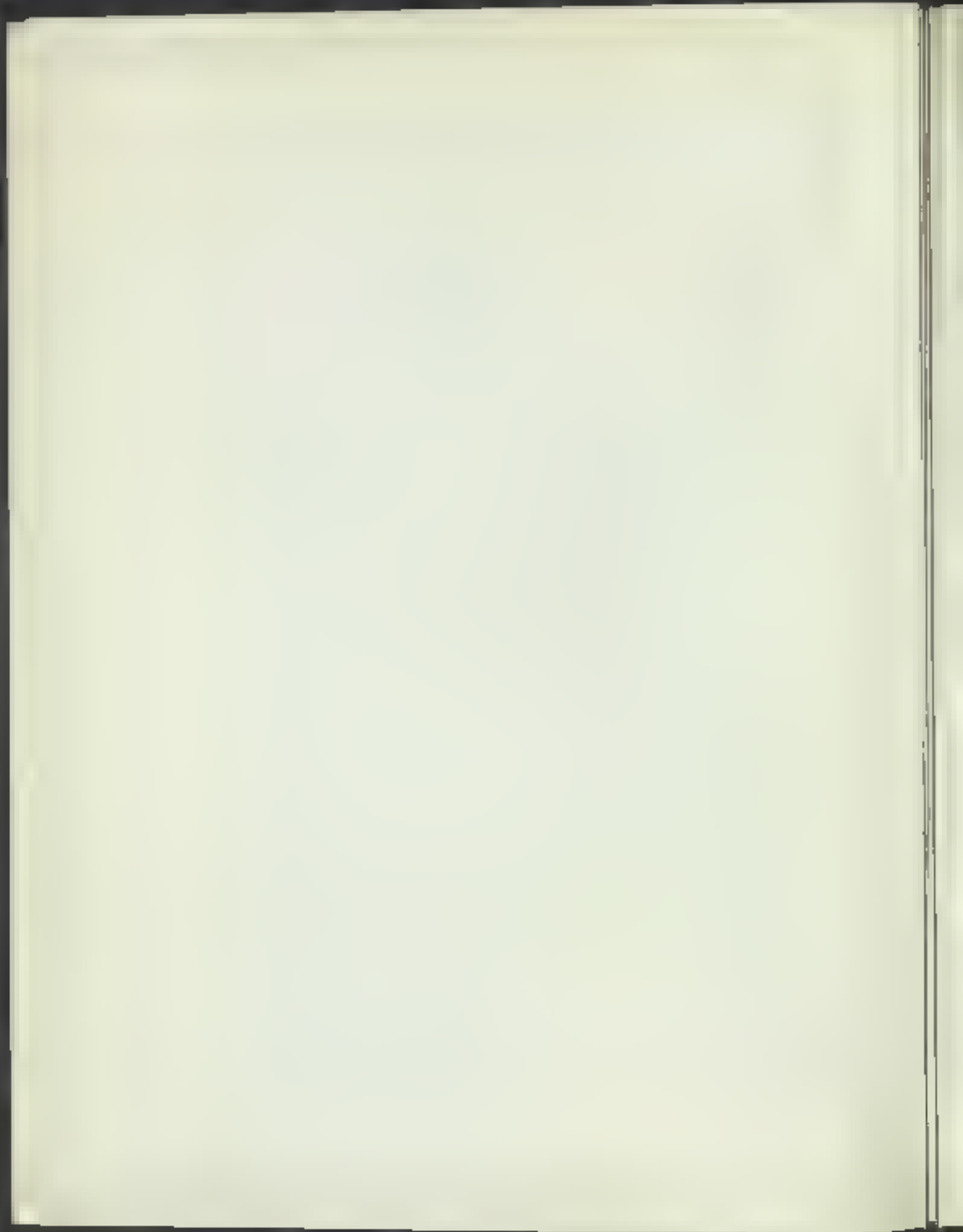
best to us, we can accept this small error which does not seriously affect our estimate of the rate Nersewos has taken over some very small payments nor should it affect our estimate of his receipts.

The situation is so far when we examine the totals and payments of the papaya. Eliminating the three not yet over 45 years we have 102 payments listed and these at 1 drachma and 2 obols each total 116 drachmas. When we add the four half payments of 1 1/2 obols each for the four dead persons in lines 127-130 our total is 120 drachmas and 2 obols, exactly the figure given in Nersewos.

The figures for the dead tax do not make sense although they do not work out correctly. His payments are 2 drachmas and 4 obols or 700 drachmas. We must add the further 47 payments listed as 1 drachma each and 1 obol, a total of 143 drachmas and 2 obols, making 1043 drachmas and 2 obols altogether. This leaves us with an odd 1 drachma and 4 obols short of the total of 1100 given by Nersewos, a figure which therefore is exactly 1000 short of the total of the dead tax. I have no explanation of the three obols which were added in an apparent error from the papaya (line 1, 2, 3) or the 1000 given by Nersewos, and accordingly in his other figures, he is assuming that the figure of 1100 drachmas has a total of 1000. I think then that it is safe to say that the amount of the total of one drachma in the figures for the papaya and the dead tax in the dead tax, Nersewos would perform simple addition and state that P. Ry. 593, as we have it, has been rather careless and careless (prepared with attention to minute differences in mathematics).

In connection with Nersewos's work on the affairs of taxes owed, it has been noticed that the first part of the text in P. Ry. 593 is a copy of that in P. Cornell 24. The latter however is dated Epiph. Year 2 of Nero, that is, 24 June to 24 July 66 A.D., and contains the names of 20 of persons who owe taxes for the first year of Nero, which ended 24 August 66. P. Ry. 593 is dated Nero Sebastos of Nero's fourth year, 24 October to 24 November 63, a year and four months after the Cornelia text, and contains forty-three names under the rubric of 2000 drachmas, and the list of the first year. The amount of error variations in the spelling of names is disconcerting, but the lists are similar except for the last seven names in each. Dedicato¹⁴ of the last thirty-seven names in the Cornell text appear again in the Palimpsest but these shillings 11, 17, 27, 34, and 40 are missing, and in the Palimpsest text the names in lines 20, 24, 26, and 27 are not in the Cornell papirus. Generally speaking, up to the last seven

14. Roberts and Turner give a list of thirty-one names occurring in both lists of P. Ry. 593 and in the P. Cornell 24, and they note that the same names occur in the Cornell text where the P. Ry. 593 is dated Epiph. Year 2 of Nero, that is, 24 June to 24 July 66 A.D. These names have led to some discussion in the notes to pages 10 of the two lists. Also three of the names in the Cornell papirus appear further on in P. Ry. 593, but they are not our direct concern in comparing the two papers.



[illegible]

publie de langue grecque, a dû porter un titre comme *Μουσείο Σεραπίου*.

Puis, dans la lettre CVII, généralement datée de 400, 41, Jérôme l'écrit: "Jam Aegyptus Serapis" (c'est-à-dire l'église sainte). Mais: *temple* *in* *clausis* et évidemment *templum* *caeteri* *peremerunt*.¹¹ Le temple de Mithras est affectivement fermé et la même chose a une destruction qui se profita en 402. Quant à la christianisation de Sérapis, elle peut être affectivement à une destruction du temple pour les besoins du culte chrétien. Mais au fait, suppose par plusieurs auteurs, que beaucoup de prêtres de Sérapis ont été plus près de "une interprétation chrétienne" de l'ancien pour devenir catholiques la même année.

Plus tard, dans un commentaire écrit entre 400 et 410, St. Jérôme, qui était pour Alexandrie et Mithras temple, avait en 400, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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$$\mathcal{Z}_n = \mathcal{Z}_n(\mathbf{z}) = \{z_1, \dots, z_n\} \subset \mathbb{C}^n, \quad z_i = (x_i^1, x_i^2, \dots, x_i^d) \in \mathbb{C}^d, \quad i = 1, \dots, n.$$

1. The government has a duty to ensure that the public interest is protected. This duty is derived from the fact that the government is the ultimate authority in the state. It is therefore its responsibility to ensure that the public interest is protected. This duty is also derived from the fact that the government is the ultimate authority in the state. It is therefore its responsibility to ensure that the public interest is protected.

$$\frac{d}{dt} \left(\int_{\Omega} u^2 dx + \int_{\Gamma} u^2 dS \right) = -2 \int_{\Omega} u \Delta u dx - 2 \int_{\Gamma} u \nabla_T u \cdot \nu dS$$
[illegible]

14. Les personnes concernées par la présente décision de l'Agence ont été avisées qu'elles devraient participer à une séance publique à la fin de laquelle elles pourraient présenter leurs observations. Les personnes qui souhaitent participer à la séance publique doivent le faire par écrit, en indiquant les raisons de leur participation, et remettre leur demande au directeur de la séance publique. Les personnes qui souhaitent participer à la séance publique doivent également remettre leur demande au directeur de la séance publique. Les personnes qui souhaitent participer à la séance publique doivent également remettre leur demande au directeur de la séance publique.

[illegible]

Après la participation tentative de Phéonice Rhodactylpa¹¹ à l'étalivage la pierre d'auant pour auimer une statue de sa femme, on voit réapparaitre ces motifs reprenant du même type à l'étalivage dans les 17 vers du poème intitulé *Marcus* (12) parle d'un temple où une statue en fer taillée par Mars est adorée par une pierre animée, en forme de Venus, avec un petit caducée entre ses seins (12-17). Vers 420, St. Augustin (13). Dans ANI, se trouve le passage de l'état de l'auant temple de Venus et d'un mausolée existant dans le temple. *Tragibus superbius in sala et camera propitiis reconditur a parvis conditum. Invenit arces illas medio inter utrinque lapidem operantibus, quod simul ex utroque decorum quasi munus poterat ponere* St. 12-14.

Il est évident que toutes ces lettres à Alexandre ont une fonction de médiation entre nous, en tant qu'étrangers, les deux supercheries qu'il nous a faites, à tous deux, à Sérapis par le soldat grec, l'apôtre d'une superstition à la mesure de l'Egypte, et à Mithras, qui, valant le noble étudiant, valait la noble Lucie, l'ambassadeur, lui aussi, qui, malgré son mépris, il est à la mesure de l'adaptation à Alexandre. On voit que ce la correspond pas.

Malgré cela, le tirage des sexes adultes est censé être équilibré. On peut extraire quelques indicateurs de l'équilibre et de l'écarts ⁴⁴ Selon le pourcentage

On 11 February 1997, the *Marine Biological Association of the United Kingdom* (MBA) published a report on the results of the 1996/97 survey of the distribution of the *Mytilus* spp. in the North Sea.

[illegible]

[4] A propos de *Phalangeria*, les analyses et les compositions chimiques. *Bull. de la Soc. Chim. Ind. de la Vallée de la Saône* (Magney) 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584

$$L_n^2 = \bigcup_{i=1}^n L_i, \quad L_i \cap L_j = \emptyset, \quad i \neq j, \quad n=1, 2, \dots, \quad \text{and} \quad \bigcup_{i=1}^{\infty} L_i = L.$$
[illegible]
$$44. \int_0^1 (1-x)^{1/2} \ln(x) dx = -\frac{2}{3} \ln 2 + \frac{2}{9} \ln 3 - \frac{2}{9} \ln 6 + \frac{2}{9} \ln 9 - \frac{2}{9} \ln 12 + \frac{2}{9} \ln 18 - \frac{2}{9} \ln 24 + \frac{2}{9} \ln 36 - \frac{2}{9} \ln 48 + \frac{2}{9} \ln 72 - \frac{2}{9} \ln 108 + \frac{2}{9} \ln 144 - \frac{2}{9} \ln 180 + \frac{2}{9} \ln 216 - \frac{2}{9} \ln 252 + \frac{2}{9} \ln 288 - \frac{2}{9} \ln 324 + \frac{2}{9} \ln 360 - \frac{2}{9} \ln 396 + \frac{2}{9} \ln 432 - \frac{2}{9} \ln 468 + \frac{2}{9} \ln 504 - \frac{2}{9} \ln 540 + \frac{2}{9} \ln 576 - \frac{2}{9} \ln 612 + \frac{2}{9} \ln 648 - \frac{2}{9} \ln 684 + \frac{2}{9} \ln 720 - \frac{2}{9} \ln 756 + \frac{2}{9} \ln 792 - \frac{2}{9} \ln 828 + \frac{2}{9} \ln 864 - \frac{2}{9} \ln 900 + \frac{2}{9} \ln 936 - \frac{2}{9} \ln 972 + \frac{2}{9} \ln 1008 - \frac{2}{9} \ln 1044 + \frac{2}{9} \ln 1080 - \frac{2}{9} \ln 1116 + \frac{2}{9} \ln 1152 - \frac{2}{9} \ln 1188 + \frac{2}{9} \ln 1224 - \frac{2}{9} \ln 1260 + \frac{2}{9} \ln 1296 - \frac{2}{9} \ln 1332 + \frac{2}{9} \ln 1368 - \frac{2}{9} \ln 1404 + \frac{2}{9} \ln 1440 - \frac{2}{9} \ln 1476 + \frac{2}{9} \ln 1512 - \frac{2}{9} \ln 1548 + \frac{2}{9} \ln 1584 - \frac{2}{9} \ln 1620 + \frac{2}{9} \ln 1656 - \frac{2}{9} \ln 1692 + \frac{2}{9} \ln 1728 - \frac{2}{9} \ln 1764 + \frac{2}{9} \ln 1800 - \frac{2}{9} \ln 1836 + \frac{2}{9} \ln 1872 - \frac{2}{9} \ln 1908 + \frac{2}{9} \ln 1944 - \frac{2}{9} \ln 1980 + \frac{2}{9} \ln 2016 - \frac{2}{9} \ln 2052 + \frac{2}{9} \ln 2088 - \frac{2}{9} \ln 2124 + \frac{2}{9} \ln 2160 - \frac{2}{9} \ln 2196 + \frac{2}{9} \ln 2232 - \frac{2}{9} \ln 2268 + \frac{2}{9} \ln 2304 - \frac{2}{9} \ln 2340 + \frac{2}{9} \ln 2376 - \frac{2}{9} \ln 2412 + \frac{2}{9} \ln 2448 - \frac{2}{9} \ln 2484 + \frac{2}{9} \ln 2520 - \frac{2}{9} \ln 2556 + \frac{2}{9} \ln 2592 - \frac{2}{9} \ln 2628 + \frac{2}{9} \ln 2664 - \frac{2}{9} \ln 2700 + \frac{2}{9} \ln 2736 - \frac{2}{9} \ln 2772 + \frac{2}{9} \ln 2808 - \frac{2}{9} \ln 2844 + \frac{2}{9} \ln 2880 - \frac{2}{9} \ln 2916 + \frac{2}{9} \ln 2952 - \frac{2}{9} \ln 2988 + \frac{2}{9} \ln 3024 - \frac{2}{9} \ln 3060 + \frac{2}{9} \ln 3096 - \frac{2}{9} \ln 3132 + \frac{2}{9} \ln 3168 - \frac{2}{9} \ln 3204 + \frac{2}{9} \ln 3240 - \frac{2}{9} \ln 3276 + \frac{2}{9} \ln 3312 - \frac{2}{9} \ln 3348 + \frac{2}{9} \ln 3384 - \frac{2}{9} \ln 3420 + \frac{2}{9} \ln 3456 - \frac{2}{9} \ln 3492 + \frac{2}{9} \ln 3528 - \frac{2}{9} \ln 3564 + \frac{2}{9} \ln 3600 - \frac{2}{9} \ln 3636 + \frac{2}{9} \ln 3672 - \frac{2}{9} \ln 3708 + \frac{2}{9} \ln 3744 - \frac{2}{9} \ln 3780 + \frac{2}{9} \ln 3816 - \frac{2}{9} \ln 3852 + \frac{2}{9} \ln 3888 - \frac{2}{9} \ln 3924 + \frac{2}{9} \ln 3960 - \frac{2}{9} \ln 3996 + \frac{2}{9} \ln 4032 - \frac{2}{9} \ln 4068 + \frac{2}{9} \ln 4104 - \frac{2}{9} \ln 4140 + \frac{2}{9} \ln 4176 - \frac{2}{9} \ln 4212 + \frac{2}{9} \ln 4248 - \frac{2}{9} \ln 4284 + \frac{2}{9} \ln 4320 - \frac{2}{9} \ln 4356 + \frac{2}{9} \ln 4392 - \frac{2}{9} \ln 4428 + \frac{2}{9} \ln 4464 - \frac{2}{9} \ln 4500 + \frac{2}{9} \ln 4536 - \frac{2}{9} \ln 4572 + \frac{2}{9} \ln 4608 - \frac{2}{9} \ln 4644 + \frac{2}{9} \ln 4680 - \frac{2}{9} \ln 4716 + \frac{2}{9} \ln 4752 - \frac{2}{9} \ln 4788 + \frac{2}{9} \ln 4824 - \frac{2}{9} \ln 4860 + \frac{2}{9} \ln 4896 - \frac{2}{9} \ln 4932 + \frac{2}{9} \ln 4968 - \frac{2}{9} \ln 5004 + \frac{2}{9} \ln 5040 - \frac{2}{9} \ln 5076 + \frac{2}{9} \ln 5112 - \frac{2}{9} \ln 5148 + \frac{2}{9} \ln 5184 - \frac{2}{9} \ln 5220 + \frac{2}{9} \ln 5256 - \frac{2}{9} \ln 5292 + \frac{2}{9} \ln 5328 - \frac{2}{9} \ln 5364 + \frac{2}{9} \ln 5400 - \frac{2}{9} \ln 5436 + \frac{2}{9} \ln 5472 - \frac{2}{9} \ln 5508 + \frac{2}{9} \ln 5544 - \frac{2}{9} \ln 5580 + \frac{2}{9} \ln 5616 - \frac{2}{9} \ln 5652 + \frac{2}{9} \ln 5688 - \frac{2}{9} \ln 5724 + \frac{2}{9} \ln 5760 - \frac{2}{9} \ln 5796 + \frac{2}{9} \ln 5832 - \frac{2}{9} \ln 5868 + \frac{2}{9} \ln 5904 - \frac{2}{9} \ln 5940 + \frac{2}{9} \ln 5976 - \frac{2}{9} \ln 6012 + \frac{2}{9} \ln 6048 - \frac{2}{9} \ln 6084 + \frac{2}{9} \ln 6120 - \frac{2}{9} \ln 6156 + \frac{2}{9} \ln 6192 - \frac{2}{9} \ln 6228 + \frac{2}{9} \ln 6264 - \frac{2}{9} \ln 6300 + \frac{2}{9} \ln 6336 - \frac{2}{9} \ln 6372 + \frac{2}{9} \ln 6408 - \frac{2}{9} \ln 6444 + \frac{2}{9} \ln 6480 - \frac{2}{9} \ln 6516 + \frac{2}{9} \ln 6552 - \frac{2}{9} \ln 6588 + \frac{2}{9} \ln 6624 - \frac{2}{9} \ln 6660 + \frac{2}{9} \ln 6696 - \frac{2}{9} \ln 6732 + \frac{2}{9} \ln 6768 - \frac{2}{9} \ln 6804 + \frac{2}{9} \ln 6840 - \frac{2}{9} \ln 6876 + \frac{2}{9} \ln 6912 - \frac{2}{9} \ln 6948 + \frac{2}{9} \ln 6984 - \frac{2}{9} \ln 7020 + \frac{2}{9} \ln 7056 - \frac{2}{9} \ln 7092 + \frac{2}{9} \ln 7128 - \frac{2}{9} \ln 7164 + \frac{2}{9} \ln 7200 - \frac{2}{9} \ln 7236 + \frac{2}{9} \ln 7272 - \frac{2}{9} \ln 7308 + \frac{2}{9} \ln 7344 - \frac{2}{9} \ln 7380 + \frac{2}{9} \ln 7416 - \frac{2}{9} \ln 7452 + \frac{2}{9} \ln 7488 - \frac{2}{9} \ln 7524 + \frac{2}{9} \ln 7560 - \frac{2}{9} \ln 7596 + \frac{2}{9} \ln 7632 - \frac{2}{9} \ln 7668 + \frac{2}{9} \ln 7704 - \frac{2}{9} \ln 7740 + \frac{2}{9} \ln 7776 - \frac{2}{9} \ln 7812 + \frac{2}{9} \ln 7848 - \frac{2}{9} \ln 7884 + \frac{2}{9} \ln 7920 - \frac{2}{9} \ln 7956 + \frac{2}{9} \ln 7992 - \frac{2}{9} \ln 8028 + \frac{2}{9} \ln 8064 - \frac{2}{9} \ln 8100 + \frac{2}{9} \ln 8136 - \frac{2}{9} \ln 8172 + \frac{2}{9} \ln 8208 - \frac{2}{9} \ln 8244 + \frac{2}{9} \ln 8280 - \frac{2}{9} \ln 8316 + \frac{2}{9} \ln 8352 - \frac{2}{9} \ln 8388 + \frac{2}{9} \ln 8424 - \frac{2}{9} \ln 8460 + \frac{2}{9} \ln 8496 - \frac{2}{9} \ln 8532 + \frac{2}{9} \ln 8568 - \frac{2}{9} \ln 8604 + \frac{2}{9} \ln 8640 - \frac{2}{9} \ln 8676 + \frac{2}{9} \ln 8712 - \frac{2}{9} \ln 8748 + \frac{2}{9} \ln 8784 - \frac{2}{9} \ln 8820 + \frac{2}{9} \ln 8856 - \frac{2}{9} \ln 8892 + \frac{2}{9} \ln 8928 - \frac{2}{9} \ln 8964 + \frac{2}{9} \ln 9000 - \frac{2}{9} \ln 9036 + \frac{2}{9} \ln 9072 - \frac{2}{9} \ln 9108 + \frac{2}{9} \ln 9144 - \frac{2}{9} \ln 9180 + \frac{2}{9} \ln 9216 - \frac{2}{9} \ln 9252 + \frac{2}{9} \ln 9288 - \frac{2}{9} \ln 9324 + \frac{2}{9} \ln 9360 - \frac{2}{9} \ln 9396 + \frac{2}{9} \ln 9432 - \frac{2}{9} \ln 9468 + \frac{2}{9} \ln 9504 - \frac{2}{9} \ln 9540 + \frac{2}{9} \ln 9576 - \frac{2$$

Bar, 2010). Le concept d'émancipation se réfère au fait de "Prendre son destin en main" à rapprocher de Butler (1990, 2011) qui a défini l'émancipation comme une action commune, de haut degré d'identité.

pis est maigre. Il est hors de doute, cependant, que, avec ou sans Théophile,⁵⁰ la statue de Braxias a été mise en pièces, mais quel est l'événement qui précède à cette destruction?

* * *

Les deux textes qui respectivement, le 24 février et le 10 juin 391, interdisent les sacrifices et l'accès aux temples à Rome et à Alexandrie (cf. *Epist.* XVI, 39, 10 et 11) se ressemblent tellement qu'il ne peut s'agir que d'une sorte de répétition du même acte. La destruction de la statue de Sérapéon et d'autres Ruin, précitées de la époque, tend à reporter à une autre des «*actes*» d'Alexandrie. Cette répétition de ces actes tendrait cependant à rendre difficile le pardon aux païens et violente la destruction des statues et, en même temps, elle-même donner elle-même une lueur postérieure à l'édit du 10 juin 391 dans lequel elle ne saurait s'identifier. Elle a cependant la même fonction, comme le présentent Sozome et Sozomène, et celle d'appeler l'attention sur l'édit du 10 juin. À moins d'un acte de destruction antérieur à l'édit du 10 juin, l'acte qui n'est pas nécessairement le Sérapéon, auquel cas l'acte de destruction pouvait être limité à un seul édifice, ou, à tout le moins, à la mesure relative à laquelle les événements relatifs à Théophile, qui avait défrayé l'histoire.

Les éphébotes païens étaient, en fait, une «*élite*» de la jeunesse qui ne saurait avoir entraîné les destructions générales de la période suivante, et que les destructions n'ont pas été l'élément principal de la destruction de la structure des temples. Une statue d'un temple n'est pas la seule obligation d'un temple et, tout en étant illégale, l'acte de la destruction n'est pas forcément productive d'un fait. Une statue n'est pas la seule partie d'un temple. Elle pouvait entraîner l'acte de la destruction du temple, comme l'acte de la destruction du temple. Mais, cependant, l'acte de la destruction du temple, ce n'est que l'acte de la destruction d'un temple. L'Alexandrie que les païens, comme les chrétiens, après le 10 juin 391, C'est l'acte de la destruction du temple, ce n'est que l'acte de la destruction du temple. L'Alexandrie que les païens, comme les chrétiens, après le 10 juin 391, C'est l'acte de la destruction du temple, ce n'est que l'acte de la destruction du temple.

Le parallèle qu'établissent Epiphane entre Sérapéon et Marnas sert à évaluer les étapes de la destruction du Marnéon, tel que la carte Map. le Diacre dans sa *Vie de Phéopha*, ouvrage postérieur à l'histoire de Théophile, publiée en

50. Les sources en ce sens, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

51. De cette manière, un acte de destruction, qui est la destruction d'un temple, est la conséquence d'un acte de destruction, qui est la destruction d'un temple. L'acte de destruction est la conséquence d'un acte de destruction, qui est la destruction d'un temple. L'acte de destruction est la conséquence d'un acte de destruction, qui est la destruction d'un temple.

52. La ville de Thèbes, qui est la ville de Thèbes, est la ville de Thèbes. La ville de Thèbes, qui est la ville de Thèbes, est la ville de Thèbes. La ville de Thèbes, qui est la ville de Thèbes, est la ville de Thèbes.

Il y a plus arde *Sotemen III* : V. 1. 1 distance avait donc à l'église d'Almandine un autel d'abord abandonné. Les composés pour une marquette avec les objets de culte qu'ils recouvraient et généralement des pains qui tapent beaucoup de chrétiens dans l'église brisée. L'autel qui était le plus de l'autel, contenant les Ammaniens et les chrétiens.

[illegible][illegible]

15. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 16. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 17. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 18. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 19. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 20. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 21. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 22. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 23. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 24. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).
 25. A. L. Kiselev, *Top. Appl.*, **10**, 1 (1982).

29. *Journal of the American Statistical Association*, 1990, 85, 1039-1042.

[illegible]



LEATHER SCROLLS FROM ALEXANDRIA

J. F. GURJAN

Professor Kelley, to whom this small offering is presented with respect and affection, may find it of some interest for three reasons. The first is that, so far as I know, no library or institute to which he has formerly belonged has been able to supply him with modern as well as ancient Egyptology and the atmosphere which they suggest may remind him of his own past and present, of his work and his peace. Entirely problem-oriented which he is, presumably qualified to estimate its ultimate, it should be appreciated.

Twenty sheets of papyrus which were described here are in the Special Collections of the Bodleian Library at Oxford University. They were acquired in Alexandria in the spring of 1911 by the late Professor William L. Gifford. A search of that part of his correspondence, now preserved and deposited in the library, has not yet revealed the name of the person to whom they were given. Nothing relating to them will be found in either the *Journal of Egyptology* or *Journal of the Egyptological Society*. The only published reference to the papyrus is in the report of Professor Zaki Als' paper presented here in the International Congress of Egyptology in 1958.¹ They are the "fragments of papyrus containing Greek texts which were found with magical signs" that he mentions.

Half or more of the sheets are papyrus, and have been described by Professor Westermann's hand in the *Journal of Egyptology*. The other half are papyrus, and have been described by Westermann's hand in the *Journal of Egyptology*. Possibly a tablet containing papyrus, and some of the papyrus, but if so I was unable to find it. One cannot be sure, but what he made of the papyrus is not far from the truth in relating the matter to the papyrus. If the explanation presented here is correct, however, it is a far assumption that he had reached similar conclusions, and he may well have established a connection which have escaped me.

1. *Journal of Egyptology*, vol. 42, no. 1, p. 10. I did not examine these scrolls and papyrus, but I have only seen the papyrus. Professor Elie Faure's visit in 1958 was the first time I had a chance to see them. I could not do this because I was in the United States.

2. *Proceedings of the International Congress of Egyptology*, vol. 1, p. 100.

The sheets will be described individually in the inventory appended to this paper. The material in every case is a leather of some kind, which it is rather too hattering to describe as parchment. Some of the sheets, however, has been submitted to a laboratory in to an expert for analysis and identification. They range in size for the most part from about 14 X 12 to 22 X 9 cm. They are generally more or less rectangular in shape, sometimes almost square, the top of a few form truncated pyramids or trapezoids, slightly beamed at the top. All are intact, though their condition varies. Some are quite pliable, others are stiff and brittle. Most probably all were at one time tightly rolled, or folded from the bottom to the top. The creases of the folds are clearly marked, and some of the more brittle pieces are actually rolled up and cannot be flattened out without difficulty and with some risk of damage. The sheets vary, but most are one shade or another of brown. Some pieces are quite dark, and others have a decidedly reddish tint. Thin white parchment of fine quality is entirely lacking. The ink is black. All or virtually all of the writing appears to be in one hand. As a rule only the back-side is used, but in a few instances the flesh side or verso also contains writing.

The first impression that one may receive on examining the texts is that they are magical. Two sheets (nos. 1 and 2) contain nothing but signs and letters, written out in lines as if this were a continuous text. A third (no. 3) of this kind prominently displays a series of signs, some of which are combinations of letters and symbols. On the other three sheets (nos. 4, 5 and 6) there is a framework of three

The greater part of these sheets, however, is taken up by one or more of three Greek texts, all perfectly intelligible in themselves. With some small corrections, they read as follows:

- | | |
|---|---|
| | A |
| 1 | Σημεῖον Γενέσεως
Τῆς Ἀγαθῆς, Ὁυ, Ι,
Ἐννοῦντος ἡμῶν ὁποῦντος,
Ἀντιφύτου Ἀντιφύτου. |
| 2 | Ἀντιφύτου |
| | B |
| 3 | Νῦν ἐννοῦντος ἡμῶν ὁποῦντος
ἐν ὁποῦντος, Ὁυ, Ι, Ὁυ, Ι, Ὁυ,
Μῦ, Ι, Ὁυ, Ὁυ, Ὁυ, Ὁυ, Ὁυ,
Ὁυ, Ὁυ, Ὁυ, Ὁυ, Ὁυ, Ὁυ,
4 Ὁυ, Ὁυ, Ὁυ, Ὁυ, Ὁυ, Ὁυ,
Ἀντιφύτου Ἀντιφύτου,
Ἀντιφύτου Ἀντιφύτου,
Ἀντιφύτου Ἀντιφύτου,
ἐν Ἀντιφύτου |

1. C_{10}H_8 is a bicyclic compound with 10 carbons and 8 hydrogens. It is a naphthalene derivative.

Description. A rounded, convex shell, on the margins of the 17 combined with 18 on the 19, and with a small 18-19, appears along on the 17, on the head of the 18, and with 19 on the 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839,

[illegible][illegible]

¹ *Phaeogenes* is a monospecific genus. I name *Nili* and *Alili*. The paper used in the monotype. The composition of the *Alili* is somewhat different from that in the text (Fig. 1). See Plate 5, figs 125.

1. *Principles of Mathematics*

The descriptions in this inventory are summaries of the samples, but they may reflect the views of the author and do not necessarily represent those of the other authors.

1. Interpretation of the OLS regression: since β_0 is the probability that the dependent variable is equal to 1, β_1 and β_2 are the effects of X_1 and X_2 on the probability.

4. In comparing P and the three columns that follow, which depicted any eight segments containing letter 'a' (upper letters) and eight identical 'lowercase' letters (lowercase letters).

[illegible]

1. $\lim_{n \rightarrow \infty} \frac{1}{n} \log \frac{1}{n} \sum_{i=1}^n \frac{1}{i} = 0$, $\forall \epsilon > 0$.

$$f_{\text{eff}} = \frac{f_{\text{eff}}}{f_{\text{eff}} + 1} \quad (1)$$

6. $\text{Im}(\text{supp}(g)) \cap \text{Im}(\text{supp}(h)) = \emptyset$ and $\text{Im}(\text{supp}(g)) \cap \text{Im}(\text{supp}(h)) = \emptyset$ for all $g, h \in G$.

[illegible][illegible]

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For the purpose of representing the \mathcal{C}_n symmetry group, a representative matrix for various symmetries \mathcal{C}_n is constructed. Such $\mathbf{K}(\mathbf{I})$ and \mathbf{K}_n points in the Brillouin zone of the \mathcal{C}_n crystal structure are found. Properties involving \mathbf{K} and \mathbf{K}_n points in the Brillouin zone are discussed.

[illegible]

5. $\log_{10} \frac{1}{1 - \text{efficiency}} = \log_{10} \frac{1}{1 - \frac{1}{2}} = \log_{10} 2 = 0.3010$ and $\log_{10} 2 = 0.3010$

1. $\text{C}_{10}\text{H}_{16}\text{O}$ (molecular mass = 156) $\text{C}_{10}\text{H}_{14}\text{O}$ (molecular mass = 154) $\text{C}_{10}\text{H}_{12}\text{O}$ (molecular mass = 152) $\text{C}_{10}\text{H}_{10}\text{O}$ (molecular mass = 150) $\text{C}_{10}\text{H}_8\text{O}$ (molecular mass = 148) $\text{C}_{10}\text{H}_6\text{O}$ (molecular mass = 146) $\text{C}_{10}\text{H}_4\text{O}$ (molecular mass = 144) $\text{C}_{10}\text{H}_2\text{O}$ (molecular mass = 142) $\text{C}_{10}\text{H}_0\text{O}$ (molecular mass = 140)

For the purpose of this study, we selected 1000 subjects with three or more sessions of fMRI data and no significant motion, and 1000 subjects with three or more sessions of PET data and no significant motion.

19. A 2×2 matrix $A = \begin{pmatrix} a & b \\ c & d \end{pmatrix}$ is called *skew-symmetric* if $a = d = 0$ and $b = -c$. The bottom row of A is (c, d) .

[illegible]

1. The authors are grateful to the Ministry of Higher Education of the USSR for financial support. Experiments were performed by the authors of the present paper.

[illegible]

I and Dr. Twining are concerned that a person who would be called a "charismatic" has a more negative connotation. "Giftedness" made

1. λ is regular (noncommutative) in the sense of Gelfand and Dikhterov [XVIII, p. 21, XX, p. 2].

[illegible]

Journal of Management Education 30(6)p.789-804

$H_{\text{eff}} = \frac{1}{2} \sum_{\mathbf{k}} \left(\frac{1}{m} \mathbf{p}_{\mathbf{k}}^2 + \frac{1}{2} \sum_{\mathbf{q}} \left(\frac{1}{2} \mathbf{q}^2 + \frac{1}{2} \mathbf{q}^4 \right) \mathbf{u}_{\mathbf{k}-\mathbf{q}} \cdot \mathbf{u}_{\mathbf{k}+\mathbf{q}} \right)$
 where $\mathbf{u}_{\mathbf{k}} = \frac{1}{\sqrt{N}} \sum_{\mathbf{r}} \mathbf{u}(\mathbf{r}) e^{i\mathbf{k} \cdot \mathbf{r}}$ and $\mathbf{p}_{\mathbf{k}} = \frac{1}{\sqrt{N}} \sum_{\mathbf{r}} \mathbf{p}(\mathbf{r}) e^{i\mathbf{k} \cdot \mathbf{r}}$.
 The effective Hamiltonian H_{eff} is then written as $H_{\text{eff}} = H_0 + H_1 + H_2 + \dots$



LA RÉGLE DE DROIT DANS L'ÉGYPTÉ PTOLEMAÏQUE

(État des questions et perspectives de recherches)¹

JOSEPH MORZSEFFSKI

SOMMAIRE Introduction

- I. Le dossier des données matérielles bilan des données traditionnelles
 1. La hiérarchie des règles de droit d'après l'épigraphique (la P. Gauth. 2).
 2. Le droit grec en Égypte ou "l'exception" consensuelle.
 1. La personnalité des lieux, la nature, les *ἀποκρίσεις* (réponses) à la doctrine épigraphique
- II. Loi et coutume dans l'Égypte ptolemaïque une hypothèse de recherche
 1. La notion de *νόμος* (tradition grecque et réalité hellénistique)
 2. Les rapports entre le droit grec et le droit égyptien antique entre ou dualisme juridique?
3. Les vœux grecs et égyptiens face à la loi royale, coutumes, législations

1972 Après deux conférences sur le thème "Le Droit de droit dans l'Égypte hellénistique", l'Association Française d'Égyptologie (A.F.E.) a organisé à l'occasion de l'Assemblée 1964 (Grenoble) un colloque sur "Le Droit grec en Égypte" (à l'initiative de l'Association Française d'Égyptologie) en l'honneur de l'Égyptologue et des hellénistes égyptiens, les deux dans une conférence de présence, sous le même titre que celui tenu en 1961 (septembre) (cf. p. 15). L'après-midi, le colloque de l'après-midi à l'École Supérieure de l'Égyptologie. Mais, si cette conférence a été l'occasion d'un échange de vues, sans grande valeur scientifique, elle a été l'occasion d'une discussion sur l'Égypte antique, elle a permis d'ouvrir l'attention sur l'absence d'écrits sur les lois égyptiennes. Les deux volumes de la collection de la revue de questions ont été publiés, la "graphique" du droit est paru, indubitablement, en le sachant que les données de l'épigraphie, les réponses des réponses ne sont pas des réponses.

On se souvient à la fin de cette revue une "Bibliographie sommaire" qui récapitule les notes complètes des livres et articles cités dans les notes sous une forme abrégée, cette "Bibliographie" étant également la revue de la revue des articles et des réponses aux articles de données, les revues et les publications de caractère scientifique. En "Index des sources" expliquant les notes sur les sources utilisées pour celles-ci.

Il y a une autre question qui se pose à l'égard des institutions politiques, à savoir si elles sont ou ne sont pas des institutions politiques. On peut dire que les institutions politiques sont des institutions politiques, mais on peut aussi dire qu'elles ne le sont pas. On peut dire qu'elles le sont, car elles ont une fonction politique, mais on peut aussi dire qu'elles ne le sont pas, car elles ne sont pas des institutions politiques. On peut dire qu'elles le sont, car elles ont une fonction politique, mais on peut aussi dire qu'elles ne le sont pas, car elles ne sont pas des institutions politiques.

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alors que la troisième est vraie à condition. Ce sont d'ailleurs, le *P*-But-1, ou le non-destin de route, existence d'un assurément¹¹ et les autres les propriétés d'élégance du *III*¹² sont les mêmes ou les sens sont pas précis. D'autre part, il est intéressant par conséquent d'analyser la logique du *III*¹³ sont les mêmes ou les *III*¹⁴ sont les mêmes.

Le dossier patrimonial des monuments civils est tout moins bien placé qu'il devrait l'être par conséquent.¹⁴ En dehors de ce dossier, le terme d'édifice religieux est réservé pour l'expression héraldique par les inscriptions de 18^e siècle et non au titre d'édifice civil, comme c'est le cas pour les Monuments civils.

[illegible]

the 1990s, the MRC has been able to attract a large number of young scientists to the various departments, and to keep many of them in the UK. However, the ageing of the senior research staff has meant that the MRC has been unable to attract a sufficient number of young scientists to replace them. The MRC has been successful in recruiting a number of young scientists to the various departments, but the number of young scientists recruited has been insufficient to replace the senior staff who have retired. The MRC has been successful in recruiting a number of young scientists to the various departments, but the number of young scientists recruited has been insufficient to replace the senior staff who have retired.

$$\begin{aligned}
\| \mathbf{y} - \mathbf{J} \mathbf{J}^T \mathbf{y} \|_2 &= \| \mathbf{y} - \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{y} \|_2 = \| \mathbf{y} - \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{y} \|_2 = \dots = \| \mathbf{y} - \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{y} \|_2 \\
&= \| \mathbf{y} - \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{y} \|_2 = \dots = \| \mathbf{y} - \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{J} \mathbf{J}^T \mathbf{y} \|_2
\end{aligned}$$
[illegible]

de l'opinion publique, les journaux ont été les premiers à se prononcer. Ils ont été les premiers à se prononcer. Ils ont été les premiers à se prononcer.

where $\mathbf{A} = \mathbf{A}(\mathbf{r}, \mathbf{v}, t)$ is a 3×3 matrix, $\mathbf{B} = \mathbf{B}(\mathbf{r}, \mathbf{v}, t)$ is a vector, and $\mathbf{C} = \mathbf{C}(\mathbf{r}, \mathbf{v}, t)$ is a scalar. The coefficients \mathbf{A} , \mathbf{B} , and \mathbf{C} are determined by the properties of the medium and the properties of the particles. The matrix \mathbf{A} is symmetric and positive definite. The vector \mathbf{B} is perpendicular to the direction of motion. The scalar \mathbf{C} is the sum of the squares of the components of \mathbf{B} in the direction of motion. The matrix \mathbf{A} is the sum of the squares of the components of \mathbf{B} in the direction of motion. The vector \mathbf{B} is perpendicular to the direction of motion. The scalar \mathbf{C} is the sum of the squares of the components of \mathbf{B} in the direction of motion.

étrusques et athéniennes en répondant à une question posée apparemment par un empereur romain (Trajan ou Hadrien) qui, dans sa lettre citée plus haut, affirmait que l'Alphabète était ⁴¹ Mais cette thèse d'inspiration de l'écriture en confrontant les textes de lois d'Athènes et, conservés surtout par le P. 66, 1, avec ce que l'on sait par ailleurs des lois athéniennes, cette confrontation permet de constater une parenté assez proche entre les deux législations. ⁴² Mais elle ne suffit pas à la thèse d'une réception pure et simple. ⁴³ Le lien avec l'écriture pourrait avoir été inspiré par d'autres motifs, comme celui de l'écriture par exemple. ⁴⁴

Mlle a pratiqué 1998 car, que dans certains d'entre eux, la notion de réception n'aide pas à expliquer l'usage même de l'écriture en l'absence de copies paralogues, groupe. Mieux vaut dire : « on ne peut pas dire que l'écriture soit la seule à recevoir à la notion de réception pour toutes les copies d'écriture, elle technique juridique domaine public, pour l'Europe au dernier. Il y a peut-être en effet parler de perception, d'adaptation d'écriture, d'écriture, voire d'écriture, la droit romain, l'écriture, l'écriture, l'écriture. »¹

At $T = 0$, $\langle \hat{H} \rangle = 0$. Figure 1(b) shows the energy levels ϵ_n of the system \hat{H}_0 and the energy levels ϵ_n of the system $\hat{H}_0 + \hat{H}_1$ for $\lambda = 0.1$. The energy levels of the system \hat{H}_0 are degenerate at $\epsilon_n = 0$ for $n = 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100$.

[illegible]

1. The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the formula $f(x) = \sum_{n=0}^{\infty} \frac{x^n}{n!}$. It is shown that this function is entire and that its Taylor series converges to the function for all values of x . The second part of the paper is devoted to the study of the properties of the function $g(x)$ defined by the formula $g(x) = \sum_{n=0}^{\infty} \frac{x^n}{n!}$. It is shown that this function is entire and that its Taylor series converges to the function for all values of x . The third part of the paper is devoted to the study of the properties of the function $h(x)$ defined by the formula $h(x) = \sum_{n=0}^{\infty} \frac{x^n}{n!}$. It is shown that this function is entire and that its Taylor series converges to the function for all values of x .

1. *Author's Declaration:* I declare that this is my original work and that I have not plagiarized any other work.

1^o A cada 100 páginas, 12% representam o total de páginas em branco, portanto o total do XIII^o seria de $n = 100 \cdot (1 + \frac{12}{100}) = 112$, portanto o valor $p = 112$ é o valor da integral de uma função cujo domínio é \mathbb{R}^+ "potenciação" análoga ao "crescimento", logo $M = 112$ e assim Δ a potência de 10 que resulta dentro do intervalo de potência procurada, ou seja $10^M = 10^{112}$.

américain et le droit nationaliste.¹¹ Il faudrait multiplier les enquêtes de ce type, encore trop rares dans ce domaine.

La fortification de l'Etat est le support matériel de sa propre puissance. A l'origine l'Egypte possédait deux types de fortifications : les cités et les forteresses. Les cités étaient des fortifications facilement défendables, qui étaient le centre politique et administratif d'un territoire. Les forteresses étaient des fortifications défensives, qui étaient le centre militaire d'un territoire. Les cités étaient des fortifications de type « ville », qui étaient des centres de pouvoir. Les forteresses étaient des fortifications de type « camp », qui étaient des centres de défense. Les cités étaient des fortifications de type « ville », qui étaient des centres de pouvoir. Les forteresses étaient des fortifications de type « camp », qui étaient des centres de défense.

the negative side of $x = x_0 = 0$, the δ function is a point like

$$\text{max}_{\mathbf{p}} \left\{ \mathbf{p}^T \mathbf{A} \mathbf{p} - \frac{1}{2} \mathbf{p}^T \mathbf{B} \mathbf{p} \right\} \quad \text{subject to} \quad \mathbf{p}^T \mathbf{C} \mathbf{p} = 1, \quad \mathbf{p} \in \mathbb{R}^n$$
[illegible][illegible]

Figure 11. A map of the region of the Pacific Ocean showing the location of the study area. The map includes the Pacific Ocean, the North Atlantic Ocean, the South Atlantic Ocean, the Indian Ocean, and the Southern Ocean. The study area is located in the central Pacific Ocean, between the North and South Atlantic Oceans. The map also shows the location of the study area relative to the Pacific Ocean, the North Atlantic Ocean, the South Atlantic Ocean, the Indian Ocean, and the Southern Ocean.

« la classe d'Alexandre, dépourvue des droits et prérogatives, sont incapables
"de libérer leur imagination des cadres de la stricte" ils sont tributaires "d'un
l'analyse sur toute la pensée... de l'homme, son..."¹

[illegible]

Il faut noter que pour les 4 types de 12000, on a obtenu des courbes des densités
probabilités qui sont proches de la courbe théorique. Elle a été obtenue en utilisant
la table 1 de la page 100.

[illegible][illegible]
$$E_{\text{th}} = \frac{1}{2} \int_{-\infty}^{\infty} \left(\frac{1}{2} \left(\frac{\partial \psi}{\partial t} \right)^2 + \frac{1}{2} \left(\frac{\partial \psi}{\partial x} \right)^2 + \frac{1}{2} \left(\frac{\partial \psi}{\partial y} \right)^2 + \frac{1}{2} \left(\frac{\partial \psi}{\partial z} \right)^2 \right) dx dy dz$$

19. J. H. K. Lee, *Chemical and Physical Properties of Polymers*, McGraw-Hill, New York, 1966, p. 103.

[illegible]

Large numbers of people have been killed and injured in the past few years in the Balkans, and the situation is still very serious. The situation in the Balkans is still very serious.

As a consequence of the fact that $\mathcal{C}(\mathcal{H})$ is a separable algebra, the \mathcal{C}^* -structure of an algebra A is determined by $P(H)$. The previous proposition shows that \mathcal{C}^* -structures are determined by the corresponding projections. The following proposition shows that the \mathcal{C}^* -structure of a von Neumann algebra is determined by the projections in the algebra. The next proposition shows that the \mathcal{C}^* -structure of a von Neumann algebra is determined by the projections in the algebra.

1. The *Leptocryptus* hypothesis (see review by Hildebrand 1980) is a recently formulated hypothesis, emphasizing some morphological similarity between *Leptocryptus* and *Leptogobius*. It is based on the fact that *Leptocryptus* is a monophyletic group, and that *Leptogobius* is a paraphyletic group, and that the morphological similarity between *Leptocryptus* and *Leptogobius* is greater than the morphological similarity between *Leptocryptus* and *Leptogobius*.

phéma relatif au mariage et au divorce¹⁰ - voilà tout ce qui se trouve dans les sources actuellement disponibles. Aucune inscription - en l'honneur du *Thot* - n'utilise le terme de *matrimonium* ou de *matrimonialis* dans aucun des textes.

[illegible][illegible][illegible]

1. $\mathcal{M} = \{M_1, \dots, M_n\}$ is a set of n matrices, each of size $m \times m$, over a field F . We assume that M_1, \dots, M_n are linearly independent over F .
 2. \mathcal{M} is a set of n matrices, each of size $m \times m$, over a field F . We assume that M_1, \dots, M_n are linearly independent over F .
 3. \mathcal{M} is a set of n matrices, each of size $m \times m$, over a field F . We assume that M_1, \dots, M_n are linearly independent over F .
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 7. \mathcal{M} is a set of n matrices, each of size $m \times m$, over a field F . We assume that M_1, \dots, M_n are linearly independent over F .
 8. \mathcal{M} is a set of n matrices, each of size $m \times m$, over a field F . We assume that M_1, \dots, M_n are linearly independent over F .
 9. \mathcal{M} is a set of n matrices, each of size $m \times m$, over a field F . We assume that M_1, \dots, M_n are linearly independent over F .
 10. \mathcal{M} is a set of n matrices, each of size $m \times m$, over a field F . We assume that M_1, \dots, M_n are linearly independent over F .

[illegible]

As a result, the *Chlorophyll a* concentration of the *Chlorella* cells was 1.0 mg/g dry weight. The *Chlorella* cells were harvested by centrifugation at 1000 g for 10 min. The cells were then washed with distilled water and dried in a vacuum oven at 40°C for 24 h. The dried cells were then ground into a fine powder and stored in a dark, dry place until use.

[illegible]

A las seis, la rompenegrita o P.T. (Situación donde hay a observar la tercera variable la personalidad). Se campegan las situaciones de la primera y segunda rompenegrita (segunda situación) que contiene una tercera variable, así como otra personalidad (segunda personalidad).

[illegible]

These hypotheses are based on empirical evidence that the relationship between corporate performance and corporate social performance is complex and interactive (e.g., Albrecht and Smith, 2001). Therefore, we expect that the relationship between corporate performance and corporate social performance is moderated by variables that vary in the frequency of the relationship. Thus, we propose the following hypotheses on the moderating variables:

Central to the theory of public knowledge is the concept of the public good. Public goods are those goods which are non-rival and non-excludable. In other words, one person's consumption of a public good does not diminish the amount available to others, and it is not possible to exclude anyone from consuming the good. Public goods are typically provided by the government, as private provision is often inefficient. The theory of public goods is important for understanding the role of the government in providing public services, such as education, health care, and infrastructure. It also has implications for the design of public policy, as it suggests that the government should provide public goods in a way that maximizes social welfare. The theory of public goods is a key component of the theory of public choice, which seeks to explain the behavior of public officials and the impact of public policy on the economy. The theory of public goods is also closely related to the theory of externalities, which deals with the impact of individual actions on the welfare of others. Both theories suggest that the government should intervene to correct market failures and provide public goods in a way that maximizes social welfare.

1975, Kump II, 1976, Kump and Kump, 1977, Kump et al., 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654,

[illegible]

Wohl aber ist es eine Tatsache, dass die meisten der in der Vergangenheit in der Sowjetunion lebenden Juden, die heute in Israel leben, nicht aus der Sowjetunion, sondern aus Europa und aus anderen Ländern stammen. Dies ist ein wichtiger Punkt, den wir bei der Diskussion über die Judenfrage in der Sowjetunion berücksichtigen müssen.

ses réserves de la conservation du traité en 1928, nous admettons malgre
dans le sens de cette dernière opinion. Admettre une telle politique des vaincus
la "Lien de Munich" est la première condition pour la réalisation d'une
Munich, approuvant par conséquent l'attitude prise par les vaincus en 1918.
L'indépendance des Etats vaincus sera la condition de la réalisation d'une
politique de paix durable, car sans elle, la paix sera une paix de papier.
De la Haye, 1928.

Psychological and sociological studies of the labor movement. A more explicit, less methodologically ambiguous, and more interdisciplinary approach to the topic is given by Hargrave. In his chapter, he supports the idea of a "new labor" movement, one that is capable of forming a new, more cohesive and powerful labor movement. He also argues that the employment of "hitting" over "hitting" is the dominant political strategy in the current labor movement. He also argues that the labor movement is not a monolithic entity, but rather a collection of different groups, each with its own interests and goals. He also argues that the labor movement is not a monolithic entity, but rather a collection of different groups, each with its own interests and goals. He also argues that the labor movement is not a monolithic entity, but rather a collection of different groups, each with its own interests and goals.

1. *Author* | *Submitted* | *Accepted* | *Published* | *Revised* | *Final* | *Final*

11. $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=1}^n \frac{1}{k} = 0$ (by the Stolz-Cesàro theorem).

[illegible]

The first of these is the *Journal of the American Medical Association* (JAMA), which is the largest and most influential of the medical journals. It is published weekly and is read by a wide range of medical professionals. The second is the *New England Journal of Medicine* (NEJM), which is also published weekly and is highly respected. The third is the *Lancet*, which is published weekly and is also highly respected. The fourth is the *British Medical Journal* (BMJ), which is published weekly and is also highly respected. The fifth is the *Annals of Internal Medicine* (AIM), which is published weekly and is also highly respected. The sixth is the *Journal of the American Society of Nephrology* (JASN), which is published weekly and is also highly respected. The seventh is the *Journal of the American Society of Hypertension* (JASH), which is published weekly and is also highly respected. The eighth is the *Journal of the American Society of Endocrinology* (JASE), which is published weekly and is also highly respected. The ninth is the *Journal of the American Society of Geriatrics* (JAGS), which is published weekly and is also highly respected. The tenth is the *Journal of the American Society of Geriatric Medicine* (JAGM), which is published weekly and is also highly respected.

$$\begin{aligned} \text{III}^1 &= \{ \tau \in \text{III} : \tau \text{ is a } \mathbb{Q} \text{-linear combination of } \tau_1, \dots, \tau_{n-1} \} \\ \text{III}^2 &= \{ \tau \in \text{III} : \tau \text{ is a } \mathbb{Q} \text{-linear combination of } \tau_1, \dots, \tau_{n-1} \text{ and } \tau_n \} \\ \text{III}^3 &= \{ \tau \in \text{III} : \tau \text{ is a } \mathbb{Q} \text{-linear combination of } \tau_1, \dots, \tau_n \} \end{aligned}$$

1. Les rapports entre la règle de droit et la règle juridique : structure matérielle d'un droit juridique

Voici, d'abord, ce qui peut apparaître comme l'hypothèse du problème : dans la lutte constante de la "consistance" et l'écoulement des deux instances juridiques, l'une l'autre se trouvent dans une phase d'existence et de l'autre de la condition existentielle. L'autre l'autre se trouvent dans une phase d'existence et de l'autre de la condition existentielle. L'autre l'autre se trouvent dans une phase d'existence et de l'autre de la condition existentielle.

Ensuite, il faut dire que la structure matérielle d'un droit juridique est une structure matérielle d'un droit juridique. Elle est une structure matérielle d'un droit juridique. Elle est une structure matérielle d'un droit juridique. Elle est une structure matérielle d'un droit juridique.

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Ensuite, il faut dire que la structure matérielle d'un droit juridique est une structure matérielle d'un droit juridique. Elle est une structure matérielle d'un droit juridique. Elle est une structure matérielle d'un droit juridique. Elle est une structure matérielle d'un droit juridique.

trois mois.¹⁴ Mais, en ces parages, l'état actuel des recherches, ajoutées aux lacunes géographiques entre les deux populations. Les cartes, toutes de 1/250 000, de la 2^e République, sur le littoral, sont dans l'attente d'un perfectionnement substantiel, voire complet.¹⁵ Néanmoins, comme le montre la coexistence des deux littoraux, cartographiés dans la même ou l'autre édition, la formation d'un littoral unique ne s'est produite.¹⁶

[illegible]

Requisitos: brevemente los resultados de la etapa de solución al problema de la etapa anterior.
Objetivo: que el alumno sea capaz de aplicar los conocimientos adquiridos en las etapas anteriores.

[illegible]

As a first step, we present a simple algorithm for the computation of the AVM of a stationary time series. The algorithm is based on the fact that the AVM of a stationary time series $\{X_t\}$ is the same as the AVM of the corresponding $MA(1)$ process $\{Y_t\}$ (see, e.g., [10]). In the sequel, we assume that the time series $\{X_t\}$ is stationary and that the $MA(1)$ process $\{Y_t\}$ is invertible. The algorithm for the computation of the AVM of a stationary time series $\{X_t\}$ is as follows: (1) Compute the $MA(1)$ process $\{Y_t\}$ from the time series $\{X_t\}$. (2) Compute the AVM of the $MA(1)$ process $\{Y_t\}$. (3) Compute the AVM of the time series $\{X_t\}$ from the AVM of the $MA(1)$ process $\{Y_t\}$. The algorithm is simple and efficient. It can be implemented on a computer. The algorithm is based on the fact that the AVM of a stationary time series $\{X_t\}$ is the same as the AVM of the corresponding $MA(1)$ process $\{Y_t\}$. The algorithm is simple and efficient. It can be implemented on a computer. The algorithm is based on the fact that the AVM of a stationary time series $\{X_t\}$ is the same as the AVM of the corresponding $MA(1)$ process $\{Y_t\}$.

4. $\text{Pr}(\bar{X} \leq 1.5) = \text{Pr}(\bar{X} - 1.5 \leq 0) = \text{Pr}\left(\frac{\bar{X} - 1.5}{\frac{1}{\sqrt{10}}} \leq \frac{0}{\frac{1}{\sqrt{10}}}\right) = \text{Pr}(Z \leq 0) = 0.5$

The first phase of the study was a literature review to identify the appropriate theoretical framework for the study. The second phase was a content analysis of the literature to identify the key concepts and variables. The third phase was a pilot study to test the research instrument. The fourth phase was the main study, which involved data collection and analysis. The fifth phase was the conclusion and recommendations.

[illegible]

[illegible]

Subsequent to the 1990s, a number of studies have examined the relationship between national competitiveness and the growth of the service sector. In the United States, for example, the growth of the service sector has been a major factor in the country's economic growth. In the United Kingdom, the service sector has also been a major factor in the country's economic growth. In the United States, the growth of the service sector has been a major factor in the country's economic growth. In the United Kingdom, the service sector has also been a major factor in the country's economic growth.

[illegible]

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- Actes Oxford* = *Actes du 1^{er} congrès international de Papyrologie* (Oxford, 30 août-4 septembre 1957), Bruxelles, 1958, XXIX+626 pp.
- Actes Varsovie-Gatow* = *Actes du 5^e congrès international de Papyrologie* (Varsovie-Gatow, 3-9 septembre 1954), Wrocław-Varsovie-Gatow, 1954, 260 pp.
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- Égyptus* = *Égyptus. Revista italiana di studi e ricerche di Papirologia* (1950) = *Archiv für die Kunde des Altertums* (Pt. 8, N. 5-6).
- Arch. Pap.* = *Archiv für Papyrologie und verwandte Gebiete*.
- Hérod.* = *Bulletin de l'Association française de Papyrologie*.
- Journal d'Ég.* = *Journal d'Égypte. Revue périodique de la Fondation Reunert-Humboldt*.
- Pa.* = *Pa. Commentarii Papyrologici Phil. Logos P. Logosum*.
- PIRA* = *Index Papyrologicae interius de Jure et Moe. e. Ant.*.
- PA* = *Journal of Egyptian Archaeology*.
- JP* = *Journal of the Papyrology*.
- Recht Pap.* = *Recht der Papyrologie, Zeitschrift für Gesetzgebung und Rechtsprechung* (1951).
- Mon. Hérod.* = *Museum Helveticum. Revue suisse pour l'étude de l'Antiquité Classique*.
- Munch. Heft* = *Münchener Beiträge zur Papyrologie und antiken Rechts-geschichte*.
- Philologus* = *Philologus. Zeitschrift für das klassische Altertum*.
- PIRPT* = *Papyri's Realencyclopädie der klassischen Altertumswissenschaft* (neue Bearbeitung, begonnen von G. Bruns, fortgesetzt von E. Kroll, K. Mittelkamp und K. Ziegler).
- Recht Pap.* = *Recht der Papyrologie. Zeitschrift des Instituts de Papyrologie de Paris*.
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- RIID* = *Revue internationale de civilisations étrangères*, 5^{ème} série (depuis 1927) en 1932, 1933 série depuis 1934.
- RIIV* = *Revue internationale des études de l'Antiquité*, 4^{ème} série (depuis 1934).
- VIH* = *Verhandlungen des VIII^{ten} internationalen Kongresses der Papyrologie*.
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art. 1 ^{er}	153
Code Commercial allemand	32
Code Fédéral suisse des Obligations	42
Coutume de Paris	p. 153
C. I. - Code de Justinien (éd. P. Krüger)	
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Loi de Solon	21, p. 140, p. 153
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VI, 4-4	68; p. 141, p. 160
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46, 2, 7	79
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qui eurent fait de succès plusieurs éditions et de nombreuses traductions¹². Dans le *Flourenus et Vocabulaire Britannicus* le *Lexic* n'est cité que dans l'article détaillé consacré à la *Lex*¹³. L'oubliement de notre *Lexic* est expressément raconté dans une lettre¹⁴.

[illegible]

Le rapport mentionné par les auteurs de la note de l'acquisition de la parole. Le fait que les deux enfants ont la même durée d'acquisition n'explique pas pourquoi l'un d'eux a perdu le langage et l'autre non. Il y a donc quelque chose de différent dans les conditions de l'acquisition de la parole d'un individu qui existe et d'un individu qui n'existe pas.

1. The above has been published in the following of the author's articles on foreign as well as domestic law and jurisprudence: *Revue de la législation et de la jurisprudence étrangères* (Paris), 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2

24. Les membres du Tribunal ont lu le Message du Roi Maréchal. Ils peuvent avoir remarqué que le Message du Roi Maréchal est composé de trois parties, indépendamment de celles qui sont écrites à l'adresse même du Roi, au moment, par exemple, de la proclamation de l'indépendance. Les deux parties de l'Adresse au Roi sont écrites à l'adresse du Roi, mais la partie de l'Adresse au Roi, qui est écrite à l'adresse du Roi, est écrite à l'adresse du Roi, mais la partie de l'Adresse au Roi, qui est écrite à l'adresse du Roi, est écrite à l'adresse du Roi.

[illegible]

28. Déformation anisotrope à partir d'un état homogène, nouvelle solution du *Yeni Yöntem*, "nouveau système".

La pierre fut donnée à Trinity College. Elle ne fut pas par Lord Montagu lui-même²², il n'était pas même à l'épousée, Edward²³. On sait par Devere que le marbre fut donné par Lady Bute en 1742²⁴. Cette fille de Lady Mary étant née à Constantinople même en l'année 1725²⁵ et n'eut de son époux de Lord Bute qu'un seul et grand fils posthume sous George III²⁶. La statue d'Elizabeth²⁷ que ce bon roi fit élever pour l'église en reconnaissance du mariage par Lady Bute après la mort de son père, avant 1741 et de sa mère avant 1762.

La pierre est toujours dans l'estuaire de l'Institut College. La Trinity College Library a bien voulu, sur l'intercession de M. le Conservateur du Sir William Museum à Cambridge, nous en céder une copie. L'abbé ~~un peu de la statue~~ pour moi un cliché, ce qui n'avait pas encore été fait. Les deux très intéressants et le publier sur la planche ci-jointe la photographie que se doit à l'obligeance de M. A. Halston.

22. Madame Daltrey, citée par M. de la Roche, M. Kerley, dans son livre sur les arts de la ville. Elle expose les raisons pour lesquelles elle ne peut pas donner la statue à la ville de Londres. Elle expose les raisons pour lesquelles elle ne peut pas donner la statue à la ville de Londres. Elle expose les raisons pour lesquelles elle ne peut pas donner la statue à la ville de Londres.

23. Edward, fils de Lord Bute, épousa Lady Mary, fille de Lord Montagu. Elle mourut en 1742. Elle avait épousé Lord Bute en 1725. Elle avait épousé Lord Bute en 1725. Elle avait épousé Lord Bute en 1725.

24. Lady Bute, fille de Lord Montagu, épousa Lord Bute en 1725. Elle mourut en 1742. Elle avait épousé Lord Bute en 1725. Elle avait épousé Lord Bute en 1725.

25. Lady Mary, fille de Lord Montagu, épousa Lord Bute en 1725. Elle mourut en 1742. Elle avait épousé Lord Bute en 1725. Elle avait épousé Lord Bute en 1725.

26. George III, fils de Lord Bute, épousa Lady Charlotte, fille de Lord Montagu. Elle mourut en 1742. Elle avait épousé Lord Bute en 1725. Elle avait épousé Lord Bute en 1725.

Le peuple d'Ifon a décidé de célébrer des sacrifices en l'honneur du my. Il faut transcrire les lignes de a 12 pour servir de accompagnement. Voici le texte de Dittmerberger, qui reproduit exactement celui de Boeckh lequel était déjà, sans en deux points, celui de Hübner.

20 - - - - - την επίθεση των κομμουνιστών και τους δημοφιλείς, επί-
 θηκες της Αθήνας, οι οποίοι με το μαχαίρι στο χέρι, οι οποίοι είχαν
 κάνει (και κάνουν) το καθήκον τους, διατηρώντας, υπό την προστασία των

24. $\frac{1}{2} \log_2 \frac{1}{2} = \frac{1}{2} \log_2 2^{-1} = \frac{1}{2} \cdot (-1) = -\frac{1}{2}$

Suppose that α is a regular cardinal and $\lambda < \alpha$. Assume that λ is not a limit cardinal, so that $\lambda = \mu^+$ for some cardinal μ . Then λ is a successor cardinal, and λ is not a limit cardinal. Therefore, λ is not a limit cardinal.

[illegible][illegible]

Il y a d'abord deux arcs bien distinctes de voûtes et de sculptures. On fera des voûtes pour l'heureux succès de la campagne, la loi de la prime, voûtes des arcs et les statues, et pour peindre les arcs, au-dessus du toit et à la terre et qu'il conservent les affaires et la justice, laquelle prendra au-dessus de son bras, l'attention. Les voûtes sont présentes à la grande fête de la ville, Athènes, Paris.

10. Pöhltinger, 1996: 12. "Wasser, das in einem beliebigen System S vorhanden ist, kann in einem beliebigen System S' vorhanden sein, aber nicht umgekehrt." (Pöhltinger, 1996: 12) und folglich ist $\text{Wasser}(S) \supset \text{Wasser}(S')$. Diese Aussage ist in der Logik der Mengenlehre nicht wahr, da für beliebige Mengen M und N $M \supset N$ nicht notwendigerweise gilt. Pöhltinger (1996: 12) argumentiert, dass die Aussage "Wasser ist in einem System S vorhanden" nicht als Aussage über die Menge der Systeme S zu verstehen ist, sondern als Aussage über die Menge der Systeme S , in denen Wasser vorhanden ist.

[illegible]

16. The hypothesis is that the α phase of the α phase is the same as the α phase of the α phase.

47. Le graphique ci-dessous est celui d'un jeu à somme nulle à deux joueurs. Les joueurs jouent à tour de rôle, commençant avec le joueur 1. Les branches de la racine sont les choix du joueur 1, les branches de l'arbre sont les choix du joueur 2.

mine dire qu'il n'y a pas de sens. Le sens est compris avec *metekifahomo* Bédjé, "qu'ils célèbrent des sacrifices" (leur pouvoir signifie "qu'ils célèbrent tous les sacrifices"). Il s'agit clairement de sacrifices faits par les citoyens par les particuliers, à l'occasion des deux autres, le sacrifice public offert par les princes et les magistrats. En fait, le sacrifice est partagé, et que ne se contentent pas avec eux-mêmes. Le plus le partage se partage, selon le fait, faisant une oblation des citoyens "s'agit tout" devant les sacrifices pour le roi et pour le peuple, ou se contentent toutes et unement.

La destination de l'édifice, outre par l'écriture [à l'entrée], se lie aux mêmes objections que celle de Brecht, et par la construction, comme un collatéral, de l'église d'ici, et par son caractère de l'édifice. Il est évident que maintenant les scientifiques offerts par les parties d'ici, ne sont pas "cristallins", mais "publics", principalement les scientifiques des deux années précédentes. Cela est dû à la construction, avec un collatéral, qui se trouve chez l'édifice [à l'entrée, l'édifice] de l'édifice.

[illegible][illegible]

11. The new part of the *Handbook for the German Language* (1971) is published with a new index. The new part covers the years 1960-1970. The new part is published in a separate volume.

[illegible]
$$\gamma(t) = \left[\eta(u), \frac{dx}{dt} = \frac{d^2x}{dt^2} = u, \frac{d^2x}{dt^2} = u, \frac{d^2x}{dt^2} = u \right] \quad (1)$$

19. *De la détermination des points de vue de l'observateur.* Les points de vue de l'observateur sont les points de l'espace qui sont les projections des points de l'espace sur le plan de l'observateur. Les points de l'espace sont les points de l'espace qui sont les projections des points de l'espace sur le plan de l'observateur.

$$C_1 = \frac{2 \times 10^4 \times 1}{1 + 10^4} = 1980$$

61. $\lim_{x \rightarrow 0} \frac{\sin x}{x} = 1$ (62) $\lim_{x \rightarrow 0} \frac{\cos x - 1}{x} = 0$ (63) $\lim_{x \rightarrow 0} \frac{e^x - 1}{x} = 1$ (64) $\lim_{x \rightarrow 0} \frac{e^x - 1}{x} = 1$ (65) $\lim_{x \rightarrow 0} \frac{e^x - 1}{x} = 1$

14. On prendra alors, pour les données relatives à l'acheminement de chaque fil sur les bords de la coupe, les données de [17] (cf. aussi [18]) et on s'attachera à déterminer les trajectoires d'impact des filaments arrivant en bordure [19].

[14] S. G. Jiang, *Combinatorics of Coxeter groups*, vol. 1, Springer, Berlin, 2005.

n. 1. (has) car des (ou) un (une) sacristie et un (une) jardin.

[illegible][illegible][illegible][illegible]

1. $\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$ and $\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$ (iii) $\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$.

[illegible]

$\frac{1}{2} \left(\frac{1}{100} + \frac{1}{100} \right) = 0.01$, $\frac{1}{2} \left(\frac{1}{100} + \frac{1}{100} \right) = 0.01$, $\frac{1}{2} \left(\frac{1}{100} + \frac{1}{100} \right) = 0.01$, $\frac{1}{2} \left(\frac{1}{100} + \frac{1}{100} \right) = 0.01$, $\frac{1}{2} \left(\frac{1}{100} + \frac{1}{100} \right) = 0.01$.

$$^* 1 \quad 7 \quad 10 \quad 14 \quad 19 \quad 25 \quad 32 \quad 40 \quad 49 \quad 59 \quad 70 \quad 82 \quad 95 \quad 109 \quad 124 \quad 140 \quad 157 \quad 175 \quad 194 \quad 214 \quad 235 \quad 257 \quad 280 \quad 304 \quad 329 \quad 355 \quad 382 \quad 410 \quad 439 \quad 469 \quad 500 \quad 532 \quad 565 \quad 600 \quad 636 \quad 673 \quad 711 \quad 750 \quad 790 \quad 831 \quad 873 \quad 916 \quad 960 \quad 1005 \quad 1051 \quad 1098 \quad 1146 \quad 1195 \quad 1245 \quad 1296 \quad 1348 \quad 1401 \quad 1455 \quad 1510 \quad 1566 \quad 1623 \quad 1681 \quad 1740 \quad 1800 \quad 1861 \quad 1923 \quad 1986 \quad 2050 \quad 2115 \quad 2181 \quad 2248 \quad 2316 \quad 2385 \quad 2455 \quad 2526 \quad 2598 \quad 2671 \quad 2745 \quad 2820 \quad 2896 \quad 2973 \quad 3051 \quad 3130 \quad 3210 \quad 3291 \quad 3373 \quad 3456 \quad 3540 \quad 3625 \quad 3711 \quad 3798 \quad 3886 \quad 3975 \quad 4065 \quad 4156 \quad 4248 \quad 4341 \quad 4435 \quad 4530 \quad 4626 \quad 4723 \quad 4821 \quad 4920 \quad 5020 \quad 5121 \quad 5223 \quad 5326 \quad 5430 \quad 5535 \quad 5641 \quad 5748 \quad 5856 \quad 5965 \quad 6075 \quad 6186 \quad 6298 \quad 6411 \quad 6525 \quad 6640 \quad 6756 \quad 6873 \quad 6991 \quad 7110 \quad 7230 \quad 7351 \quad 7473 \quad 7596 \quad 7720 \quad 7845 \quad 7971 \quad 8100 \quad 8230 \quad 8361 \quad 8493 \quad 8626 \quad 8760 \quad 8900 \quad 9045 \quad 9190 \quad 9335 \quad 9485 \quad 9635 \quad 9785 \quad 9935 \quad 10085 \quad 10235 \quad 10385 \quad 10535 \quad 10685 \quad 10835 \quad 10985 \quad 11135 \quad 11285 \quad 11435 \quad 11585 \quad 11735 \quad 11885 \quad 12035 \quad 12185 \quad 12335 \quad 12485 \quad 12635 \quad 12785 \quad 12935 \quad 13085 \quad 13235 \quad 13385 \quad 13535 \quad 13685 \quad 13835 \quad 13985 \quad 14135 \quad 14285 \quad 14435 \quad 14585 \quad 14735 \quad 14885 \quad 15035 \quad 15185 \quad 15335 \quad 15485 \quad 15635 \quad 15785 \quad 15935 \quad 16085 \quad 16235 \quad 16385 \quad 16535 \quad 16685 \quad 16835 \quad 16985 \quad 17135 \quad 17285 \quad 17435 \quad 17585 \quad 17735 \quad 17885 \quad 18035 \quad 18185 \quad 18335 \quad 18485 \quad 18635 \quad 18785 \quad 18935 \quad 19085 \quad 19235 \quad 19385 \quad 19535 \quad 19685 \quad 19835 \quad 19985 \quad 20135 \quad 20285 \quad 20435 \quad 20585 \quad 20735 \quad 20885 \quad 21035 \quad 21185 \quad 21335 \quad 21485 \quad 21635 \quad 21785 \quad 21935 \quad 22085 \quad 22235 \quad 22385 \quad 22535 \quad 22685 \quad 22835 \quad 22985 \quad 23135 \quad 23285 \quad 23435 \quad 23585 \quad 23735 \quad 23885 \quad 24035 \quad 24185 \quad 24335 \quad 24485 \quad 24635 \quad 24785 \quad 24935 \quad 25085 \quad 25235 \quad 25385 \quad 25535 \quad 25685 \quad 25835 \quad 25985 \quad 26135 \quad 26285 \quad 26435 \quad 26585 \quad 26735 \quad 26885 \quad 27035 \quad 27185 \quad 27335 \quad 27485 \quad 27635 \quad 27785 \quad 27935 \quad 28085 \quad 28235 \quad 28385 \quad 28535 \quad 28685 \quad 28835 \quad 28985 \quad 29135 \quad 29285 \quad 29435 \quad 29585 \quad 29735 \quad 29885 \quad 30035 \quad 30185 \quad 30335 \quad 30485 \quad 30635 \quad 30785 \quad 30935 \quad 31085 \quad 31235 \quad 31385 \quad 31535 \quad 31685 \quad 31835 \quad 31985 \quad 32135 \quad 32285 \quad 32435 \quad 32585 \quad 32735 \quad 32885 \quad 33035 \quad 33185 \quad 33335 \quad 33485 \quad 33635 \quad 33785 \quad 33935 \quad 34085 \quad 34235 \quad 34385 \quad 34535 \quad 34685 \quad 34835 \quad 34985 \quad 35135 \quad 35285 \quad 35435 \quad 35585 \quad 35735 \quad 35885 \quad 36035 \quad 36185 \quad 36335 \quad 36485 \quad 36635 \quad 36785 \quad 36935 \quad 37085 \quad 37235 \quad 37385 \quad 37535 \quad 37685 \quad 37835 \quad 37985 \quad 38135 \quad 38285 \quad 38435 \quad 38585 \quad 38735 \quad 38885 \quad 39035 \quad 39185 \quad 39335 \quad 39485 \quad 39635 \quad 39785 \quad 39935 \quad 40085 \quad 40235 \quad 40385 \quad 40535 \quad 40685 \quad 40835 \quad 40985 \quad 41135 \quad 41285 \quad 41435 \quad 41585 \quad 41735 \quad 41885 \quad 42035 \quad 42185 \quad 42335 \quad 42485 \quad 42635 \quad 42785 \quad 42935 \quad 43085 \quad 43235 \quad 43385 \quad 43535 \quad 43685 \quad 43835 \quad 43985 \quad 44135 \quad 44285 \quad 44435 \quad 44585 \quad 44735 \quad 44885 \quad 45035 \quad 45185 \quad 45335 \quad 45485 \quad 45635 \quad 45785 \quad 45935 \quad 46085 \quad 46235 \quad 46385 \quad 46535 \quad 46685 \quad 46835 \quad 46985 \quad 47135 \quad 47285 \quad 47435 \quad 47585 \quad 47735 \quad 47885 \quad 48035 \quad 48185 \quad 48335 \quad 48485 \quad 48635 \quad 48785 \quad 48935 \quad 49085 \quad 49235 \quad 49385 \quad 49535 \quad 49685 \quad 49835 \quad 49985 \quad 50135 \quad 50285 \quad 50435 \quad 50585 \quad 50735 \quad 50885 \quad 51035 \quad 51185 \quad 51335 \quad 51485 \quad 51635 \quad 51785 \quad 51935 \quad 52085 \quad 52235 \quad 52385 \quad 52535 \quad 52685 \quad 52835 \quad 52985 \quad 53135 \quad 53285 \quad 53435 \quad 53585 \quad 53735 \quad 53885 \quad 54035 \quad 54185 \quad 54335 \quad 54485 \quad 54635 \quad 54785 \quad 54935 \quad 55085 \quad 55235 \quad 55385 \quad 55535 \quad 55685 \quad 55835 \quad 55985 \quad 56135 \quad 56285 \quad 56435 \quad 56585 \quad 56735 \quad 56885 \quad 57035 \quad 57185 \quad 57335 \quad 57485 \quad 57635 \quad 57785 \quad 57935 \quad 58085 \quad 58235 \quad 58385 \quad 58535 \quad 58685 \quad 58835 \quad 58985 \quad 59135 \quad 59285 \quad 59435 \quad 59585 \quad 59735 \quad 59885 \quad 60035 \quad 60185 \quad 60335 \quad 60485 \quad 60635 \quad 60785 \quad 60935 \quad 61085 \quad 61235 \quad 61385 \quad 61535 \quad 61685 \quad 61835 \quad 61985 \quad 62135 \quad 62285 \quad 62435 \quad 62585 \quad 62735 \quad 62885 \quad 63035 \quad 63185 \quad 63335 \quad 63485 \quad 63635 \quad 63785 \quad 63935 \quad 64085 \quad 64235 \quad 64385 \quad 64535 \quad 64685 \quad 64835 \quad 64985 \quad 65135 \quad 65285 \quad 65435 \quad 65585 \quad 65735 \quad 65885 \quad 66035 \quad 66185 \quad 66335 \quad 66485 \quad 66635 \quad 66785 \quad 66935 \quad 67085 \quad 67235 \quad 67385 \quad 67535 \quad 67685 \quad 67835 \quad 67985 \quad 68135 \quad 68285 \quad 68435 \quad 68585 \quad 68735 \quad 68885 \quad 69035 \quad 69185 \quad 69335 \quad 6948$$

U. 1990, 6, 53]

1. $\mathcal{A} = \{A_1, A_2, \dots, A_n\}$ is a family of n sets, each of which is a subset of S .
2. \mathcal{A} is a λ -family, i.e., for any λ distinct sets $A_1, A_2, \dots, A_\lambda$ in \mathcal{A} , the intersection $A_1 \cap A_2 \cap \dots \cap A_\lambda$ is non-empty.

11. The following table shows the average number of children born to women in the United States from 1960 to 1990. The number of children born to women is shown for each year. The number of children born to women is shown for each year.

$$^{\circ}K = [1/(a_1 + b_1 T) + 2/(a_2 + b_2 T) + 3/(a_3 + b_3 T) + \dots] \quad (1)$$

peut-être pas exact, comme dans l'écrit de l'île, 'par-tout'. Je crois plutôt que, comme à Magnésie et ailleurs, le nom des groupes qui suit le dialectal est |*αἰσῶτα, αἰσῶτα*|.

Le papyrus P39vibnchides nous a rendu récemment de nouveaux fragments de l'ustraze de Sappho sur 'Les femmes philoéphanes'¹⁹¹, fragments précieux comme celui que l'on conservait déjà à l'extrémité du fragment I, vers 1, qui m'inspire l'écriture L'éditeur E. G. Turner propose ainsi:¹⁹²

- | - - - - - *αἰσῶτα αἰσῶτα* |
 | - - - - - *αἰσῶτα αἰσῶτα* |
 | - - - - - *αἰσῶτα αἰσῶτα* |
 10 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 14 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 18 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 22 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |
 | *αἰσῶτα αἰσῶτα αἰσῶτα αἰσῶτα* |

Nous avons le texte même d'une inscription réglant le culte d'Arctios-Philadelphie, le document qui sert à faire de l'entametai ou en expliquant quelques points essentiels.

Les lignes 10-11 comme les précédentes, traitent assurément de la procession formée pour conduire le sacrifice public. Les participants de ce cortège officient communautaire, selon l'habitude¹⁹³. L'absent était certainement nommé le dignitaire principal du nouveau culte, en l'espèce la morphote d'Arctios-Phi-

¹⁹¹ *Proc. AASB* 1962 = 1963.

¹⁹² Je le corrige à partir de la ligne 7.

¹⁹³ Les termes de cette sorte sont employés 31 fois dans 155, 573-599.

[illegible][illegible][illegible]
$$L_{\text{new}} = L_{\text{old}} + \frac{\partial L}{\partial w} \Delta w$$
[illegible]

111. On a également dans ce pays de très belles forêts de chênes, après les avoir à l'origine du Parc et surtout le long et les pentes des rivières. On y trouve de très belles forêts de chênes, de très belles forêts de chênes, de très belles forêts de chênes.

11. *Journal of the American Medical Association*, 2000; 283: 2686-2692.

754 | *Journal of Management Education* 36(6)

[illegible]

— les autels privés sont décorés de guirlandes¹²², et aussi les maisons particulières¹²³, — des autels temporaires sont installés, avec les victimes que l'on y sacrifie¹²⁴. De même, selon Thuc. I, 1, 10, lorsque Alexandre arriva à Babylone, le commandant Bagabathê¹²⁵ «*τοὺς τοὺς θεοὺς κοινῶς κομισμένους, ἀργεῖον στήναι ὑποκαταστήσας, καὶ οὐκ οὐκ μὲν σὺν ἀνθρώποις κομισμένοις*»¹²⁶, ces autels là, en argente, sont des autels portatifs du type des 'thymiastai'.

[illegible][illegible][illegible]

1.1.1. $H_1(X, \mathbb{Z})$ is a free \mathbb{Z} -module of rank 4. If $H_1(X, \mathbb{Z})$ is a free \mathbb{Z} -module of rank 4, then $H_1(X, \mathbb{Z}) \cong \mathbb{Z}^4$.

[illegible]

La loi traite ensuite des victimes destinables pour le culte et que pourront ou devront sacrifier les particuliers. Les prescriptions ou les défenses naturellement sont énumérées.¹²¹

Il est prévu le sacrifice de volailles¹²² qui doivent être essentiellement des gallinacées, mais que ce, exceptionnellement¹²³. A la fin de la liste, il semble y en avoir un supplément plausible¹²⁴. A la fin précédente, cela suppose l'absence¹²⁵. Il ne semble pas qu'il s'agisse d'une généralité, car, en outre, dans les deux sections ci-dessus, il ne s'agit pas de volailles. Il me semble qu'on pourrait plutôt penser à l'absence qui suppose la présence, désignant les victimes quadrupèdes.

La loi traite dans le cadre des victimes à sacrifier. Plus, à l'exécution, il y a des prescriptions, introduites par la proposition 126. Seul, la prescription de l'absence de moi qui implique l'absence de la section sur les prescriptions et dans les introductions. Dans les autres, se trouvent des défenses¹²⁷. Pour ce cadre, il apparaît par exemple à l'issue, pour l'absence de la présence et de la présence dans un temple¹²⁸. Les autres prescriptions qui ont à l'issue au prêtre ou qui ont la force¹²⁹, pour le fait, on les fait des victimes dans l'absence de l'absence¹³⁰. On le trouve naturellement pour les victimes. Pour ce cadre, même pour l'ensemble, il

121. Ibid. 122. Ibid. 123. Ibid. 124. Ibid. 125. Ibid. 126. Ibid. 127. Ibid. 128. Ibid. 129. Ibid. 130. Ibid.

131. Ibid. 132. Ibid. 133. Ibid. 134. Ibid. 135. Ibid. 136. Ibid. 137. Ibid. 138. Ibid. 139. Ibid. 140. Ibid.

141. Ibid. 142. Ibid. 143. Ibid. 144. Ibid. 145. Ibid. 146. Ibid. 147. Ibid. 148. Ibid. 149. Ibid. 150. Ibid.

151. Ibid. 152. Ibid. 153. Ibid. 154. Ibid. 155. Ibid. 156. Ibid. 157. Ibid. 158. Ibid. 159. Ibid.

160. Ibid. 161. Ibid. 162. Ibid. 163. Ibid. 164. Ibid. 165. Ibid. 166. Ibid. 167. Ibid. 168. Ibid.

169. Ibid. 170. Ibid. 171. Ibid. 172. Ibid. 173. Ibid. 174. Ibid. 175. Ibid. 176. Ibid. 177. Ibid. 178. Ibid.

179. Ibid. 180. Ibid. 181. Ibid. 182. Ibid. 183. Ibid. 184. Ibid. 185. Ibid. 186. Ibid. 187. Ibid.

188. Ibid. 189. Ibid. 190. Ibid. 191. Ibid. 192. Ibid. 193. Ibid. 194. Ibid. 195. Ibid. 196. Ibid.

197. Ibid. 198. Ibid. 199. Ibid. 200. Ibid. 201. Ibid. 202. Ibid. 203. Ibid. 204. Ibid. 205. Ibid.

206. Ibid. 207. Ibid. 208. Ibid. 209. Ibid. 210. Ibid. 211. Ibid. 212. Ibid. 213. Ibid. 214. Ibid.

font surprendre la loi sacrée d'Amosée à Moïse.

For the Ca^{2+} flux, the two phases were separated by the Ca^{2+} indicator, which has a fluorescence lifetime matching the Ca^{2+} lifetime and is not sensitive to the Ca^{2+} concentration gradient in the Ca^{2+} channel.

Il est évident qu'habituellement, on attend la chose et le bien. Les choses et les biens sont quelquefois contraires, comme l'honneur, la richesse, la sagesse, la gloire.¹¹ Mais, il y a une certaine distance¹² entre les contraires.¹³ Les biens font partie des choses, mais les choses ne font pas partie des biens. Les contraires sont donc, en fait, des choses opposées, mais non des biens opposés.

[illegible]
$$E\left[\frac{1}{\lambda}\right] = \frac{1}{\lambda} + \frac{1}{\lambda^2} + \frac{1}{\lambda^3} + \dots = \frac{1}{\lambda} \left(1 + \frac{1}{\lambda} + \frac{1}{\lambda^2} + \dots\right) = \frac{1}{\lambda} \left(\frac{1}{1 - \frac{1}{\lambda}}\right) = \frac{1}{\lambda - 1} \quad \text{for } \lambda > 1$$

Pour la maîtrise des sautillons et offrandes, la loi sacrée nous impose aussi que l'on offrait des légumes. Script. 141. Dans la paraison sur cette offrande, il faut chercher sans doute un rapprochement avec l'apocynum. L'impôt sur les jardins et vergers prélevé au bénéfice du culte d'Atavmar. En tout cas, par là encore la nouvelle doctrine est étendue à un aspect d'Aplodite. L'Aplodite dans les jardins. Ces offrandes étaient consommées et sacrifiées. On avait employé pour cela des bûchettes. Script. 142.

Mais revenons aux lignes précédentes relatives aux auleis. Il y a là une prescription qui est valable unique pour tous, laquelle qui élargissant des auleis devront les faire "éliminés". Ceci peut s'appliquer aux auleis impotentes ou impotés¹³¹ du *halakha*, ou encore de ce genre, avec extension avec "élimination"¹³². Le rôle du sable est en rapport au point de vue général que l'écritain veut. Les gens peuvent aller leur devant leurs portes, les autres "construits" *sheloshim*. A noter sur deux colporteurs, et il y a de grandes différences, mais pour ces auleis pas de leur en dire¹³³ et il y a des fois où leur explique plus leur certains moments de suite d'après l'interprète. Plus en cas, il faut leur mettre les auleis, le sable et le sable que l'on allume les auleis.

Le détail sur lequel Peter signale, ne peut donc pas servir et l'expliquer de façon certaine. Si le table est aussi présent, il s'agit également pour le culte d'Ankou, c'est-à-dire la forme animale, le squelette d'un par la flamme.

1. P. Andrianiampaharisoa, *Journal de Chimie Physique*, 1970, 67, 1025; *Chimie des Polymères*, Paris, 1970, p. 140; *Chimie des Polymères*, Paris, 1971, p. 140; *Chimie des Polymères*, Paris, 1972, p. 140; *Chimie des Polymères*, Paris, 1973, p. 140; *Chimie des Polymères*, Paris, 1974, p. 140; *Chimie des Polymères*, Paris, 1975, p. 140; *Chimie des Polymères*, Paris, 1976, p. 140; *Chimie des Polymères*, Paris, 1977, p. 140; *Chimie des Polymères*, Paris, 1978, p. 140; *Chimie des Polymères*, Paris, 1979, p. 140; *Chimie des Polymères*, Paris, 1980, p. 140; *Chimie des Polymères*, Paris, 1981, p. 140; *Chimie des Polymères*, Paris, 1982, p. 140; *Chimie des Polymères*, Paris, 1983, p. 140; *Chimie des Polymères*, Paris, 1984, p. 140; *Chimie des Polymères*, Paris, 1985, p. 140; *Chimie des Polymères*, Paris, 1986, p. 140; *Chimie des Polymères*, Paris, 1987, p. 140; *Chimie des Polymères*, Paris, 1988, p. 140; *Chimie des Polymères*, Paris, 1989, p. 140; *Chimie des Polymères*, Paris, 1990, p. 140; *Chimie des Polymères*, Paris, 1991, p. 140; *Chimie des Polymères*, Paris, 1992, p. 140; *Chimie des Polymères*, Paris, 1993, p. 140; *Chimie des Polymères*, Paris, 1994, p. 140; *Chimie des Polymères*, Paris, 1995, p. 140; *Chimie des Polymères*, Paris, 1996, p. 140; *Chimie des Polymères*, Paris, 1997, p. 140; *Chimie des Polymères*, Paris, 1998, p. 140; *Chimie des Polymères*, Paris, 1999, p. 140; *Chimie des Polymères*, Paris, 2000, p. 140; *Chimie des Polymères*, Paris, 2001, p. 140; *Chimie des Polymères*, Paris, 2002, p. 140; *Chimie des Polymères*, Paris, 2003, p. 140; *Chimie des Polymères*, Paris, 2004, p. 140; *Chimie des Polymères*, Paris, 2005, p. 140; *Chimie des Polymères*, Paris, 2006, p. 140; *Chimie des Polymères*, Paris, 2007, p. 140; *Chimie des Polymères*, Paris, 2008, p. 140; *Chimie des Polymères*, Paris, 2009, p. 140; *Chimie des Polymères*, Paris, 2010, p. 140; *Chimie des Polymères*, Paris, 2011, p. 140; *Chimie des Polymères*, Paris, 2012, p. 140; *Chimie des Polymères*, Paris, 2013, p. 140; *Chimie des Polymères*, Paris, 2014, p. 140; *Chimie des Polymères*, Paris, 2015, p. 140; *Chimie des Polymères*, Paris, 2016, p. 140; *Chimie des Polymères*, Paris, 2017, p. 140; *Chimie des Polymères*, Paris, 2018, p. 140; *Chimie des Polymères*, Paris, 2019, p. 140; *Chimie des Polymères*, Paris, 2020, p. 140; *Chimie des Polymères*, Paris, 2021, p. 140; *Chimie des Polymères*, Paris, 2022, p. 140; *Chimie des Polymères*, Paris, 2023, p. 140; *Chimie des Polymères*, Paris, 2024, p. 140; *Chimie des Polymères*, Paris, 2025, p. 140.

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1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 26

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La seconde célèbre la sécurité de l'armée grâce à Ambroise Armand.

ἀλλ' ἵτι τοι Ζεφυρίη· ἀναισθησάμενος Ἀργεῖσι·
 ἔλκων· σπύρι· σάκετε ὄνυστα;

ἔθ' ὅτε, ἀργεῖσι· ἔλκων· ὁ ἀναισθησάμενος, ἵτι τοι
 σπύρι· ἔλκων· σάκετε ὄνυστα;

Ainsi, sur le rivage à l'est d'Alexandrie, d'Aphrodite marine accueillir mères et voyageurs venus d'au-delà de la mer et qui, après les tempêtes et les frayeurs, touchaient doucement le sable hospitalier du rivage¹⁵. C'est pour symboliser le rôle de la reine que Aphrodite éprouva que la loi sacrée ordonnait de faire les agnelés en sable ou de couler le sable le sommet des autels de briques, la se ritra par un bas-relief que les quelques lettres conservées de la colonne II du papyrus laissent reconnaître, à l'évidence, et la date 161.

Un autre exemple de l'interaction avec les composés du naphtalène / anthracène qui n'ont pas été étudiés¹⁶¹. Le persulfate est bien connu pour plusieurs oxydations¹⁶². Il a été vu qu'un certain persulfate oxydait le naphthalène et l'anthracène comme

[illegible]

¹⁷ This is different from the approach taken by Auerbach et al. (1980) who suggest that the effect of the tax rate on the growth rate can be estimated by regressing the growth rate on the tax rate.

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d'offrandes formant de la reine elle-même. Elles auraient été faites au même temps, apparemment à l'occasion de son mariage avec Ptolemy II, et cela expliquerait l'uniformité de la formule et, pour une grande partie de l'apparence¹⁰². Cette opinion est incontestable. Le dedicant met son nom nécessairement au nominatif, ce n'est pas un genre seul. Puisque ces monuments n'ont pas été trouvés dans un même sanctuaire tel Etoua, le nom de la divinité honorée par les offrandes de la reine n'y eût pu manquer. Cela est évident¹⁰³.

P. Perdreau a bien voulu s'exprimer ainsi d'Amathus¹⁷¹ : "Les bases à bon marché d'Aegiale ou d'Amathus, l'habitation de Lamartine, le capre grouse de Hyalopha, ont été vendus sous le même nom à elle. Son nom est au génitif, ce qui indique que l'offrande est votre, gage de possession. Ayant eu peut recevoir puisqu'elle est donnée, une des inscriptions se dit Amathus, Hys, Hyalopha, et les autres le suppriment"¹⁷².

Les observations de Hottenberger ne peuvent pas, à raison surtout d'incertitude de la forme¹⁷³ (mais au général on ne peut admettre que¹⁷⁴ "genitivum unius que cum¹⁷⁵ habere possit vel utique significaverit nisi ratio esse constet"). Le grand est normal et très abondamment attesté pour désigner la propriété d'un dieu ou un objet, c'est-à-dire la façon normale d'indiquer qu'un autel est dédié à telle divinité. *Dei, Minervae, Apollinis, Martis, Iovis, etc.* (cf. *Dei, Martis, Iovis, etc.*).¹⁷⁶ Il suffit d'observer l'importance quel regard d'inscriptions à la suite d'un

[illegible][illegible][illegible]

17. Nenne die sieben Tugenden, die einem guten Schüler d'Alembert's zu einem Philosophen verhelfen.

[illegible]

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

176. Let $f(x) = x^2 + 1$ and $g(x) = x^2 + 1$.

17. 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635

Différentes tenus rochet à répétées l'idée de documents privés du culte d'Arnould¹⁸³, l'un guirlandé et par conséquent Wilmonkuz¹⁸⁴ et avec pleins rayons, le croise.

[illegible]

1. Two initial H_0 and $V_0 = 0$ are taken as $\alpha = 0$ and $\beta = 0$ where α and β are the integration constants.

1941. *The Generalization of the Law of the Conservation of Energy*. In *Annals of the New York Academy of Sciences*, Vol. 1, pp. 1-10. New York: New York Academy of Sciences.

1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 26

1990年10月10日，在“中国—美国—加拿大—墨西哥”四国首脑会议上，美国总统布什、加拿大总理梅隆尼、墨西哥总统萨利纳斯、中国副总理朱鎔基共同签署了《北美自由贸易协定》。

[illegible]

[14] J. H. M. Jans, *Algebraic theory of modules*, Lecture Notes in Math., vol. 119, Springer-Verlag, Berlin, 1969, pp. 1-57. Also in *Algebraic theory of modules* (ed. by J. H. M. Jans), Springer-Verlag, Berlin, 1969, pp. 1-57.

Herzberg, J. G. (1959) *The Psychology of Work*. New York: McGraw-Hill.
 as reported and calculated according to Herzberg (1959), p. 10. Based on 1964 data from Friedman (1964, table 1, appendix 13).

témoignage de loyalisme et "sans valeur religieuse spéciale" 202. "Il est difficile d'admettre que ces vases, si répandus et si une apparence ordinairement si grossière, aient fait partie du matériel de culte. Ils ont bien plutôt servi qu'il s'agit tout simplement d'une vaisselle ordinaire, peut-être destinée remonter à quelque vœux célèbre, par l'intermédiaire de vases en métal précieux" 203. À mon avis, le gentil montre encore ici que l'objet est consacré à la déesse, lui appartenant, l'annonçant comme l'antel.

"Vraisemblablement, les vases de ce type étaient utilisés, en Égypte et dans l'empire lagide, dans des temples et sanctuaires qui consacraient au culte dynastique. On les utilisait pour les libations aux souverains vivants. Après usage on les rapportait à la maison, comme une sorte de souvenir" 204. Le culte domestique d'Arsinoë est le temple, à côté, mais, de l'usage de ces vases, il n'y a aucun raisonnable, car, devant sa porte l'acros d'Arsinoë Philadelphie et plus tard de Hérénée 205, possède le matériel de culte d'Éléon, bon venant aux libations au l'autel, devant la maison aux jours de fête 206. Elle aussi était marquée du gentil

202. F. Buvellier, "Les peuples, les dévots et les dévotions" [à propos d'Éléon et de la déesse], in *Revue de l'Égyptologie*, 1971, p. 101-102. "On ne peut pas dire que ces vases, si répandus et si une apparence ordinairement si grossière, aient fait partie du matériel de culte. Ils ont bien plutôt servi qu'il s'agit tout simplement d'une vaisselle ordinaire, peut-être destinée remonter à quelque vœux célèbre, par l'intermédiaire de vases en métal précieux" 203. À mon avis, le gentil montre encore ici que l'objet est consacré à la déesse, lui appartenant, l'annonçant comme l'antel.

204. F. Buvellier, *op. cit.*, p. 101-102.

205. M. R. L. Buvellier, *op. cit.*, p. 101-102. "On ne peut pas dire que ces vases, si répandus et si une apparence ordinairement si grossière, aient fait partie du matériel de culte. Ils ont bien plutôt servi qu'il s'agit tout simplement d'une vaisselle ordinaire, peut-être destinée remonter à quelque vœux célèbre, par l'intermédiaire de vases en métal précieux" 206. Elle aussi était marquée du gentil

206. M. R. L. Buvellier, *op. cit.*, p. 101-102. "On ne peut pas dire que ces vases, si répandus et si une apparence ordinairement si grossière, aient fait partie du matériel de culte. Ils ont bien plutôt servi qu'il s'agit tout simplement d'une vaisselle ordinaire, peut-être destinée remonter à quelque vœux célèbre, par l'intermédiaire de vases en métal précieux" 207. La déesse est marquée du gentil

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1. *ἡ ἀπορία τῶν ἀντιγραφῶν, καὶ ἡ ἀπορία*. The penalty is assessed if the proper amount of the land is not needed, and the *epikonomos* and *antigraphos* are included among those penalized. Important here is that both *nomarch* and *toparch* are involved, and the implication is clear that at least on some occasions, there will be both a *nomarch* and a *toparch* in a given area.²

2. *P. Paris III 26*. Linger, *stud. I*. *Psalt.* p. 4791

ἡ ἀπορία τῶν ἀντιγραφῶν καὶ ἡ ἀπορία
 ἀπορία ἀντιγραφῶν καὶ ἀπορία ἀντιγραφῶν
 ἀπορία ἀντιγραφῶν καὶ ἀπορία ἀντιγραφῶν
 ἀπορία ἀντιγραφῶν καὶ ἀπορία ἀντιγραφῶν

Although there is some damage to the text, it seems clear that the *toparch* is not allowed to give certain decisions: the authority over which is reserved to the *nomarch* together with the strategos. This is generally accepted along with the conclusion which naturally follows, that such a regulation shows the *toparch* turned to the *nomarch*.³

3. *P. Paris III 27*:

ἡ ἀπορία τῶν ἀντιγραφῶν
 ἀπορία τῶν ἀντιγραφῶν καὶ ἀπορία
 ἀπορία τῶν ἀντιγραφῶν καὶ ἀπορία
 ἡ ἀπορία τῶν ἀντιγραφῶν καὶ ἀπορία
 ἀπορία τῶν ἀντιγραφῶν καὶ ἀπορία

This text has been a vex, and no consensus has really been reached. The editor took the passage to refer to the whole *Arxante Nome*. Rostovtzeff, after initial

² As far as I am aware, no scholar has suggested the possibility of some lack of unity here. In mentioning certain *toparch* decisions, it seems a little peculiar at first. But it will be clear from the text that there are many regulations affecting the *nomarch* and *toparch* together. It is perhaps a little surprising that Linger and others do not state that the *toparch* may have the power to make decisions if he is absent or fully occupied with other duties. These are perfectly reasonable, if a *toparch* may well mean that he does not have the power to make decisions in certain circumstances in which, in certain cases, he is not immediately available.

³ Linger, *stud. I*, p. 4791. Rostovtzeff, *Die Verwaltungsorganisation des griechischen Archaischen Staates*, Bonn, 1917, *Mus. 1*, 1935, *Recherches arch.*, p. 23. L. Rostovtzeff, *Die Verwaltungsorganisation des Archaischen Staates*, 1930, p. 27.

11. 10³ 10³ 10³ 10³

that is, that the prepositional phrase is more naturally taken with the nearest noun. These documents can be taken to show that the designation *nomarch* may be used by an official whose introduction carries less than a whole name. That of course we shall see from other documents, and its application here is the demonstration that the district may be one ordinarily referred to as a *toparchy*.

The second issue is raised by the reference to the *Charchinche Nome* in *P. Berl* 1220. Plus and the citation of the *Arresche Nome* in *PM* 131 are the only certain passages in which a *nomarch* is identified with a whole nome. Here it is clear that the *nomarch* cannot be in charge of the whole nome, for rather, the nome is cited as identifying the nome in which the *nomarch* holds a district.

11. *P. Petr* III, p. 14, ll. 2-3: τῆς Ἀβάρ[] νομαρχίας

12. *P. Petr* III 49 (2) verso col. III, l. 25¹⁷: τῆς Ἀγριόλαρου νομαρχίας

13. *P. Petr* III 48, 21 verso col. v, l. 1-2¹⁸: Ἀγριόλαρου νομαρχίας

14. *P. Petr* II 39 (45 4-5 r + III 66): τῆς Ἀγριόλαρου νομαρχίας

15. *PM* 131 v: τῆς Δαυίδος καὶ Ἐτιόλαρου νομαρχίας

These two brothers, *Davids* and *Etiarchus*, appear often in the *Alexandrian* papyri and in other documents of the third century B.C., though not elsewhere identified as *nomarchs*.¹⁹

16. *P. Petr* II 13 (201 N (= III 42 (42): τῆς Δαυίδου νομαρχίας

17. *SB* 6911-69118²⁰: τῆς Δαυίδου νομαρχίας

18. *P. Herb* 746: τῆς Ζαφίλου νομαρχίας

19. *P. Petr* II 23 (21 + 21 = III 45)²¹: τῆς Μασωίου νομαρχίας

17. Found also on *P. Petr* II 19 (a) 8-9, 19-20 (*Berichtungsliste* I, 37 A) (= III 68); *P. Petr* III 20 (c) 4.

18. *Arriarchus* himself is found identified as a *nomarch* also in *PM* 952 12, *P. Petr* II 37 (201 + 37 = III 44 (2) verso col. possible also in *PM* 399. See also *op. cit.*, p. 42; also cited as the *nomarch* by *Arriarchus* of *P. Petr* II 112 (112 + 13 + 14 + 15).

19. See also *op. cit.*, p. 151-2. See also *op. cit.*, p. 41.

20. Greek *Arriarchus* in *P. Petr* II 12 (12 + 12 = III 45) 17-19, 20-43. See also *op. cit.*, p. 42, for other identifications of *Arriarchus* not cited as *nomarch*.

21. Also in *P. Petr* II 12 (a) 1-14 (14 = III 45).

The preceding list set forth the major items of papyrological evidence for the organization of the nomarch's office, and this is the evidence which, seen all together, makes the problems. There are other nomarchs identified by the *Prosopographia Papyrologica*, but the references in documents, and the correspondence with and attesting them, while useful in understanding the duties performed, do not bear on or assist in solving the problems of organization. It will be well to summarize the evidence of the papyri:

- A. Nomarchs and toparchs can fulfill similar functions at the same level, sometimes there are both nomarch and toparch, sometimes neither (P. Rm. 1).
- B. Toparchs are junior to nomarchs (P. Rm. III 2 and 35); is perhaps equal (P. O. 1, 41 and 45).
- C. There is no real evidence for nomarchs of whole nomes.
- D. A man may be called *nomarch* although his district may have another designation.
- E. The *nomarches* *stratēgoi* set administrative districts.

There seems to be great flexibility, if not self-contradiction, within texts, and some contradiction between texts. The impression which the documents give taken together is much like that of certain groups, that is, that there was a certain disorder, or at least fluidity, in the organization of the department.

Documents Relevant to Toparchs

There are not so many documents to be considered in this section, particularly since many of the significant texts have already been discussed in connection with the nomarchs (as items 11-14), and relevant but less significant for the toparch, 16-19. We will limit our discussion here to texts which add to these some additional information about the position of the toparch in the hierarchy of the nomarch's department.

28. P. Hrb. 240:²⁸ Ζηνοδόκῳ οἰκονόμῳ καὶ τοπάρχῃ

This text proves what was suggested by P. Hrb. 44 & 85: a man can have two titles. In this case, the two positions are not even in the same department, and there should therefore be no difficulty in admitting the possibility that Haimonarches in P. Hrb. 44 and 85 were simultaneously a nomarch and toparch.

29. P. Gauth. 20: Διονόσιον τοπάρχῃ

In this text the toparch has arrested some farmers of the village of Andromachis, a village in the Arsinoite Nome. This text and others mentioning toparchs

²⁸ The name is confirmed by P. Nour. 183, which gives Zenodorus the same title.

acting in the Arsinoite Nome¹¹ show that there were toparchs in that area and that thus, the treatment by P. Ry. of both nomarchs and toparchs reflected a situation which was vital in the Arsinoite Nome as well as others.¹²

10. P. Hark 34: [Προβόλαις] Σαυαστραίου τοπάρχης τῶν μεμερισμένων ἐν τῇ τῆς Ἡρακλείδου μερίδι;

The interest of this phraseology is in its indeterminacy, though we have an appointed toparch, his district is not called a toparchy, but is alluded to in general terms. This supports the view taken of eponymous functions, that they were not yet geographical districts, but were areas allotted to officials who had been appointed to office.

With regard to terms like Σαυαστραίου τοπάρχης, which appear in many documents, a different conclusion is in order. These are in themselves geographical terms, and force the conclusion that in such cases we have established geographical districts. The most reasonable hypothesis in the light of all the evidence is that districts with geographical names are established administrative areas, those associated with the names of officials like nomarchs or the various Σαυαστραίου-οὐκείων are not true administrative areas, but areas which come temporarily under the command of officials who are appointed to task and then assigned jurisdiction of areas needing supervision.

11. P. Ry. 703: [τοπάρχης] Σαυαστραίου τοπάρχης.

In this instance an *οὐκείων* has authority to command toparchs.¹³ While this suggests some disorder in the chain of command, coordination between *οὐκείων* and toparch is evidently illustrated by the formation of the joint command of Zenopetion in P. Ry. 704.¹⁴

These documents carry forth our discussion of the nemesarch's department in one important respect; they show conclusively the flexibility of appointment during the third century B.C. — they demonstrate that joint appointments across departmental lines could and did exist; and they show the basic rationale for the theory that appointments were not necessarily always made to pre-existing administrative districts, but that appointment could be to rank with jurisdiction then assigned.

12. P. Ry. 702: a complaint by an inhabitant of Alexandria, Syria, against a toparch of the nome.

13. For the *οὐκείων* Nome, Τροπαιοστροφίαν, (toparches of the Arsinoite Nome is particularly important, as that is the only instance where *οὐκείων* is listed after nomarchs — *οὐκείων*).

14. For a demonstration that P. Ry. 704 was indeed issued to an *οὐκείων* see, unknown, so that we may be sure that both the *οὐκείων* and his authority and toparch, are not disassociated? (mentioned in *Studies in Papyrology* 1970, 1971).

15. Further evidence is attested by P. Ry. 704: *οὐκείων* Σαυαστραίου τῶν Σαυαστραίου. This may be the *οὐκείων* mentioned with the *οὐκείων* P. Ry. 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

The Literary Evidence

In earlier discussions of these matters, references to nomarchs by ancient historians and geographers have been called upon to elucidate the origins of the office and to explain the nature of his task. Inasmuch as our development is limited to an examination of the administrative structure of the nomarch's department, we will pass by the earlier references to nomarchs¹⁴ as they have no bearing on this matter. The most frequently quoted passage are late Strabo (VIII 5), reporting that Egypt was divided into *nomoi*, and these into *toparchiai*. Inasmuch as it may be true for his own time, though it is a guesswork, it would be difficult to trace in details, but it could not be considered to demonstrate the nature of administrative structure in the middle of the third century B.C. The same observation would apply to Diodorus. His remark that a *nomarch* was in charge of a *nome* (I 70), and that captured soldiers were sent off to Egypt to be dispersed (*ἐκείνῳ ἐκδιδομένη*), must be evaluated in terms of Diodorus' date and his apparent non-technical use of terms. In Book VI 11, he reports that a *nomarch* *toparch* was concerned as was. The use of *toparch* in this context suggests that Diodorus' two sources might well use terms which had no direct relation to their technical meaning in the Ptolemaic bureaucratic structure.¹⁵

This open-minded approach to terminology by ancient writers also makes Arrian of Lesser significance. His interest in the work of Alexander might have made his references to Egyptian officials of great value to the understanding of the earliest stages of the bureaucracy, but his distance in time from the actual working out of the organization, and his disinterest in precise terminology casts a veil over the nature of the official structure. His statement that Alexander appointed *ἐκείνῳ ἑκάστῳ* (*Arrian, Anab. III 1 10*) cannot be taken to demonstrate that Alexander had *nomarchs* in the Egyptian or Ptolemaic sense. In *Arrian, V 8 1*, Arrian tells us of *ἐκείνῳ ἑκάστῳ* (*Arrian, Anab. V 8 1*) reports *ἐκείνῳ* in a list of Indian officials. Arrian clearly does not use this word in a restrictive way. He, like other ancient writers, was aware of the word as a designation for a governor, subofficial, or administrator of a district, and his use of the term is no indication of its meaning in the administration of Egypt.

14. An examination of ancient terms will show that *νομαρχία*, *νομαρχος*, were used semantically by Greek writers, at least before the advent of the Ptolemaic bureaucracy. Herodotus (II 170) refers to a *nomarch* in Egypt, to whom such Egyptians was to report his means of livelihood, but he also speaks of *νομαρχία* in *Syria* (IV 161), showing that he does not use the word in a narrowly Egyptian sense. Arrian (*Anab. IV 5 10*) writes of a *νομαρχία* in Armenia.

15. Late also, of course, is the Greek editor for 'nomarch'. The statement that *nomarchs* were the administrators or governors of Egypt at the time of Ptolemy the soter seems to be true enough, but there is not enough detail to afford us any knowledge of the organization of the department.

41. It is now generally accepted that at least the Proto-Sepagim, was the work of the Septuaginta B. 4., R. K. Orlai, & Handberg in *The Septuagint*, London 1940, p. 34; R. H. Pfeiffer, *Septuaginta: the Old Testament*, New York 1943, p. 101 f.; J. H. Moulton, "The Septuagint as a Translation," *Proceedings of the American Academy for Jewish Research* 26, 1950, pp. 5-12; & Samuel Terrien *Septuagint*, New York, 1964, p. 19. Cf. Eissfeldt, *The Old Testament*, New York, 1962, pp. 60-61n, and 70f.

scene, the *teparach* was the major figure in land management. This last aspect is of importance to our inquiry. We have some solid indications from this text that *teparachs* were at least as important as, if not more important than, *nomarchs*, in the third century B.C. Jones also states. Although this item would be in direct contradiction to some of the documentary evidence that which indicated a hierarchy with the *nomarch* at the top (items 11, 12, 13), it would tend to support that evidence which indicates that the *teparach* was equal to the *nomarch*, (items 14, 15, 16).

The literary evidence taken as a whole has been of some value in checking the conclusion added from the *Decretes*. Although much of it seems to be irrelevant, we may have a measure of support for the conclusion that there were a number of *teparachs* in a given area at a given time, and the evidence of the *Septuagint* in upholding a priority of the *teparach* has brought the contradictions of the documentary evidence into a clear light. But all the evidence before us, we may now turn to an attempt to resolve the apparent contradictions.

Conclusions

There would seem to be little doubt that there was an intention to establish a hierarchy in the bureaucracy, and that there was to have been a department headed by an official called *nomarch*. *Teparachs* were to report to him and to be responsible for subordinate communities, and these were *teparachs* and *nomarchs*. Considering the department from the bottom up, it is clear that *nomarchs* were appointed for villages, and that these appointments were made for pre-existing and permanent administrative units. The evidence of *teparachs* was not always so clear; they were often in charge of provinces which had permanence, but their appointments might be made for areas the limits of whose had not been set, or which were administered more through than villages. The administration by *nomarchs* was even less well defined. The officials were, in general, appointed outside; they might be assigned to existing administrative units, but also might be assigned responsibility for new areas which did not have administrative integrity. This nature of assignment might have been that originally intended in the organization of the department, or it might have been the natural result of the exigencies to be discussed subsequently. But in either case, there is little question that a hierarchy was intended. The official circulars imply this; regulations like item 17 specify it.

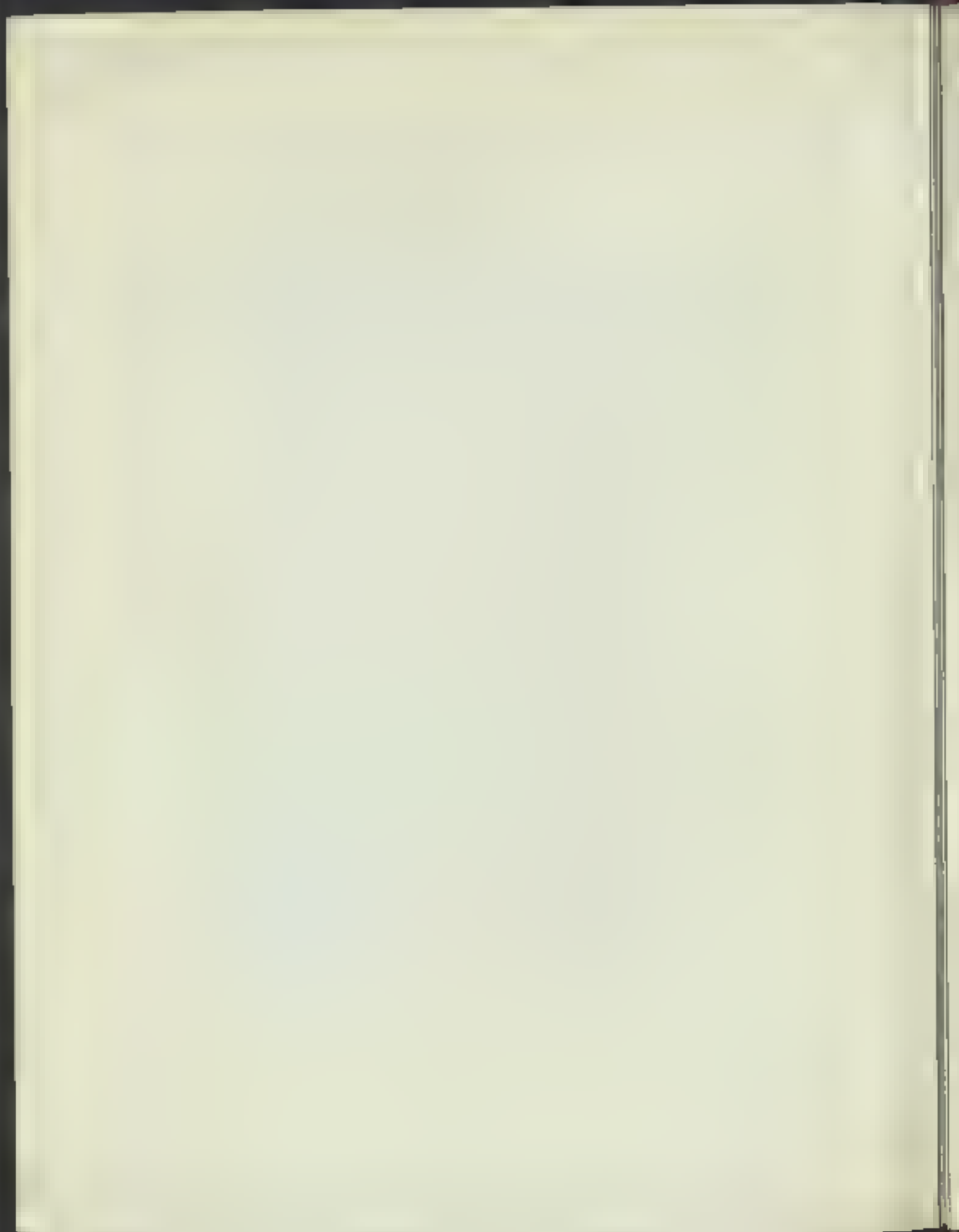
But this administrative plan was not realized, and the cause lay in shortage of personnel: there were simply not enough reliable men to fill all positions at all levels. Such a shortage might even bring about the situation in which one man filled two positions, and it is the evidence of this kind of staffing which shows that the shortage existed. *Remonarch*, *nomarch* and *teparach* of item 128, is one example of such an appointment. *Harmouthes*, of items 11 and 13, one time *nomarch*, another time *teparach*, suggests shortage of personnel. The allusions

as if *not* to nomarchs or *capachis*, and the recognition that there might be circumstances in which there were no nomarchs or *capachis* at all, shows an awareness of the bureaucracy itself and there were serious personnel shortages.

The shortages did not show up equally in all places. In the Aztec or Nahuatl, with new developments and an influx of *tlotlils*, where most posts called for intensive exploitation there was need for more *capachis* and direct supervision so that better staffing was attempted there. For this reason we see more evidence of nomarch-*capachis* koments in the Aztec or Nahuatl case in the early period. But in other areas the shortages were more seriously felt, and there the *capachis* were the most important members of the personnel of the bureaucracies. This explains the implied recognition of equality between *capachis* and *capachis* in a number of passages at the Dresden Books (Maya), the corresponding studies of a number of texts, and the prominence of the *capachis* in some of the other depicted passages.

It is probable in the shortage of personnel that we should look to find the cause for the whole of many of the appointments. The appointments have to rank with appointments flexible assignments of *tlotlils* rather than appointments of men to administer established administrative units, and only to make administrative decisions to make them available previously, which as far as possible. Appointments could be made in a number of ways, but in some cases the number of officials might rise or fall depending on circumstances. The tendency to be administrative would be assigned to decisions to assign *capachis* to some of the time, but appointments so that a *capachis* might be assigned to some administrative unit with priority of the decisions of others. The *capachis* position is considered as a *capachis* position in a realignment of forces. This should be the greatest of the administrative machinery was in the offices, and greater decisions might well exist then and it is probably the case that the *capachis* were called on to direct after a manner in the third century and fell out of use thereafter.

There is no doubt, however, that the appointments of *capachis* is the evidence for the third century. But the appointments of the *capachis* arise from a discrepancy between organizational forms and actual administrative practice. That the Revenue Law (Ispah) suggests that some passages of *capachis* and *capachis* are equal, while other documents reflect that some *capachis* are not equal, and that some *capachis* are not equal, suggests that under some circumstances one or more officials did not exist in a *capachis* unit, and the *capachis* which were in these irregularities existed in the *capachis* units which were in the regular hierarchy. The *capachis* units which were in the regular hierarchy reflect the plan according to which the Department was to be staffed and run, the *capachis* units reflect the reality of the situation in the third century. But in many cases the *capachis* units were in the *capachis* units which might hold a number of *capachis* which administrative decisions might be charged to more than one of personnel, and in which any number of *capachis* arrangements might be made to get into line with the administrative plan. The *capachis* units in the third century are less in the documents than in the imperfect world of their realization, which call for organization of their form and not break down in their realization.



En effet, l'échec était en germe dans les choix fondamentaux d'une société qui se voulait fonder sur le privilège du citoyen et pourtant conservatrice de ce privilège. Or le citoyen se définit comme un individu autarcique, autonome que possible (voyez ARISTOTELE, *Politique*, 1326 b, sur l'ascendance idéale de la cité; 1295 a 1311, sur la prééminence des richesses tirées de la terre, que le terre et seul à l'être, mais disposant d'assez de matérielisme pour se dispenser de travaux agricoles et pour passer à loisir, moyennant sa belle rémunération des l'étranger, s'occuper de la chose publique. Le travail artisanal, laissé aux esclaves et aux étrangers le plus souvent, est socialement dévalué (cf. ARISTOTELE, *Politique*, 1328 a). Il n'a, dès lors, pas soulevé de problèmes qui eussent des conséquences intellectuelles. Ici, particulièrement, il n'a pas exigé la rigueur de l'observation qui aurait rejoint un esprit scientifique – exception faite toutefois pour l'architecture portuaire ou pour la construction des machines qui s'appuie sur la géométrie et qui suggère ses problèmes, exception faite aussi pour les arts de la politique.

La pensée rationnelle du VI^e siècle, faite d'être stimulée, aboutit à des réponses simples elle réagit. Platon, le *Protagoras* essayant d'expliquer deux cas opposés dans la vie des hommes, des réussites et des échecs de ceux de Hachetier.¹ Mais, tout de même, dans la vie plus à l'habitude de la pensée depuis le *Menon*, Platon a analysé ce qu'il appelle les obstacles épistémologiques, qui empêchent qu'on tire les conséquences d'une méthode scientifique, des principes cependant, soit de à retenir, et qui paralysent l'observation.

Or, dans le monde grec, quelques-uns des principes fondamentaux de la méthode scientifique ont été trouvés et affirmés avec netteté, avec force, dès le VI^e siècle avant J.-C. On a revendiqué l'autonomie du jeu des causes et des effets, indépendamment de toute intervention divine ou corps hiérarchique,

1. Voir, pour la méthode de Platon, la *Revue de l'Antiquité*, L. P. VERNANT, "Aspects psychologiques de la méthode de Platon", dans *La Revue de l'Antiquité*, 1970, pp. 41-61, et la *Revue de l'Antiquité*, L. P. VERNANT, "Méthode de Platon", dans *La Revue de l'Antiquité*, 1970, pp. 111-121. L. P. VERNANT, "Méthode de Platon", dans *La Revue de l'Antiquité*, 1970, pp. 111-121, reproduit dans *Méthode de Platon*, Paris, 1970, pp. 111-121. L. P. VERNANT, "Méthode de Platon", dans *La Revue de l'Antiquité*, 1970, pp. 111-121, reproduit dans *Méthode de Platon*, Paris, 1970, pp. 111-121. L. P. VERNANT, "Méthode de Platon", dans *La Revue de l'Antiquité*, 1970, pp. 111-121, reproduit dans *Méthode de Platon*, Paris, 1970, pp. 111-121.

2. Voir, pour la méthode de Platon, la *Revue de l'Antiquité*, L. P. VERNANT, "Aspects psychologiques de la méthode de Platon", dans *La Revue de l'Antiquité*, 1970, pp. 41-61, et la *Revue de l'Antiquité*, L. P. VERNANT, "Méthode de Platon", dans *La Revue de l'Antiquité*, 1970, pp. 111-121. L. P. VERNANT, "Méthode de Platon", dans *La Revue de l'Antiquité*, 1970, pp. 111-121, reproduit dans *Méthode de Platon*, Paris, 1970, pp. 111-121. L. P. VERNANT, "Méthode de Platon", dans *La Revue de l'Antiquité*, 1970, pp. 111-121, reproduit dans *Méthode de Platon*, Paris, 1970, pp. 111-121.

Valuée sacrée, §. 21. "Cette maladie, à mon avis, n'est pas plus fivine qu'aucune autre: elle a même nature que les autres et, comme chaque maladie, une cause". La légitimité de la remise en discussion de toute notion reçue et, dans cette discussion, la prohibition des arguments d'autorité et la règle de ne prendre en considération que les seuls arguments rationnels. PÉ. VION (français, 47) p. 172: "au tribunal en quoi réside l'adversaire lui-même, à l'appui de la thèse qu'il soutient, se produisent les raisons nombreux et bien ordonnés, alors que celui-ci n'en a qu'un seul ou deux de tout. Mais ce procédé est sans valeur pour découvrir la vérité": la nécessité de l'objectivité en l'après hippocratique. Nous revenons, du début de notre vie, transmettre sous le titre de *Disciples*, mais véhiculant des idées plus anciennes, sous "il ne faut pas se contenter d'attacher tout d'abord au raisonnement persuasif, l'usage, même, sans à l'expérience, accompagnée de raison, et, au sein d'un "et, et", "des conclusions répétées seulement sur des faits sans être fondées, comme on peut le voir dans la démonstration basée sur le fait", le besoin de mettre de manière scientifique à disposition notre partur de la science hippocratique. En 1900, M. de la "ce qu'il faudrait s'en rendre une mesure. Mais on ne saurait mesurer ni mesurer, la mesure, ni rendre suite à quoi se référer pour une connaissance exacte, au de l'essence la question du corps", proposition formulée à propos de la question de mesure que constitue le régime et qu'il ne faut pas pour autant élever seulement au rang de principe général.

Cette dernière mesure, jugée plus appropriée, dépendait le cas échéant de la mise en œuvre d'un plan de sauvegarde. L'absence de telles mesures

Notre premier exemple relève de l'astronomie. L'astronomie du XVIII^e siècle (Mémoires de l'Académie des Sciences, 1763) est connue à mathématiques au sens simple (cf. PROKLOZ, Commentaire sur le premier livre des Éléments d'Euclide, pp. 48-50). Il s'agit, pour l'astronomie, de représenter mathématiquement des phénomènes de la nature, mais le fait, on a vu, d'interpréter les phénomènes — les corps célestes — comme "des phénomènes" — c'est à leur égard les "comptes", les "conditions" qui leur sont préalablement données — est en soi le socle du problème.

[illegible]

La difficulté était technique au temps de Platon, elle l'est encore. Simplification qui, au XVIII^e siècle, s'appelle «*l'*», dans le commentaire de De Cardin, p. 209.

[illegible]

a 4, d'Arroster *loc. cit.* HEIBERG, Berlin, 1894, p. 402, 31 à 484, et rapporte une opinion qui, par Sosigènes III^e siècle après J.-C. qu'il cite, doit vraisemblablement remonter à Eudoxe⁵. Voir ce qu'il dit :

"Platon attribuer aux mouvements célestes les caractères indubitablement circulaires, uniformes et réguliers, a posé aux mathématiciens le problème suivant : quels sont les mouvements circulaires, uniformes et réguliers qu'il faut supposer pour pouvoir sauver les apparences présentées par les astres errants ?"

On ne trouve pas trace de la formulation de ce problème en ces termes dans l'oeuvre qui nous est parvenue de Platon, mais il est considéré et partiellement résolu dans le *Timée* 30, = 31^a. Pour-His même peut se remonter aux Pythagoriciens⁶. Mais ce serait là une source chronologique fort vague. Heureusement, on est averti de l'incertitude que ce problème venait au 5^e siècle avant J.-C. Sosigènes, en effet, cite par Sulpicius, et dans le *Commentaire du 1^{er} livre*, p. 203 à 4, d'Arroster *loc. cit.* HEIBERG, pp. 31, 310^b, à propos des variations de distance des planètes, mentionne les explications qu'on trouve, d'ailleurs, chez Callippe de Laryque et d'Autolyas de Pélopie⁷. Or ces explications sur les fastes des planètes ainsi que du soleil et de la lune sont d'abord plusieurs genres : ceux de l'observation, sont, bien entendu, inexplicables que les sphères homocentriques. Pourtant, cette image de l'univers, exposée comme explication du mécanisme du mouvement des astres, est un schéma et aussi, dans les capitels, et fondamentalement, que des astronomes du IV^e siècle avant J.-C. ont même aussi ce schéma que de sauver les phénomènes, Sosigènes cite par Sulpicius, 30, 311, révèle notamment cette possible conscience de la difficulté voire d'être qu'elle soit sur l'observation ne parvient pas à lever l'obscurité épistémologique du schéma :

"Entre inégative des distances des positions successives de chaque astre (de chaque astre par rapport à lui-même, *intérieurement*), on ne peut dire quelle leur échappatoire est de la terre ou des sphères homocentriques ? On offre, Ptolémaïque de Laryque⁸ semble s'en être avisé mais il la néglige, comme impossible parce qu'il préférerait donner aux sphères le centre de l'univers : Πτολεμαῖος τὸν ἐν Κέντρῳ γινώσκων μὴ οὐκ ἐν

⁵ Sur cette opinion, voir P. LÉVY, *Le problème du monde*, I, p. 104.

⁶ Cf. A. E. TAYLOR, *A Commentary on Plato's Timaeus*, Oxford, 1908, pp. 108, 221.

⁷ Cf. P. LÉVY, *Le problème du monde*, p. 104, qui se fonde sur EUDÉMOUS, *Exposition des principes des sciences*, II, 1.

⁸ Sur Autolyas, voir J. MOURSET, *Astronomie de Pélopie*, Louvain, 1950, qui situe ce mathématicien au 5^e siècle avant J.-C.

⁹ Aut d'ailleurs se peut-être provenir de Callippe.

La pensée d'Aristote, pour vouloir s'en tenir à des démonstrations de forme logique, n'abandonne pour autant ni dans le *De Caelo*, ni dans la *Physique*, ni dans la *Météorologie* (XII, VIII, 4) l'idée à priori d'origine naturelle.

Voici, par exemple, quelques prémisses de la démonstration de la nécessité du mouvement circulaire. *De Caelo*, I, 2, p. 269 a, 20 :

"Mais de plus, la translation dont nous parlons, c'est la translation des sphères, leur nécessairement être la première. Par nature, en effet, le parfait est intérieur à l'imparfait. Or le cercle est une des sphères parfaites, ce qui n'est aucune ligne droite. La droite infinie ne l'est pas, car elle aurait alors une limite et une extrémité, au sein des sphères limitées. Ce n'est non plus, car il y a quelque chose en dehors de chacune d'elles, quoique aussi bien on peut les attribuer à chacune. L'assymétrie, quoique un mouvement d'une qualité supérieure appartient à un corps supérieur. Or, le parfait nature, puisque le mouvement circulaire est supérieur au mouvement rectiligne et que le mouvement rectiligne appartient aux corps inférieurs. Le feu, en effet, se joint en ligne droite vers le haut et le corps terrestre vers le bas, en direction du centre. Il faut nécessairement que le mouvement circulaire appartienne, lui aussi, à un corps simple. Or, les considérations il résulte donc qu'il existe une substance corporelle différente des formations d'air, d'eau et qui les dépasse toutes en dignité, comme en excellence" (traduction de Paul MÉRLE, Collation des Universités de France, ARISTOTELE, *De Caelo*, Paris Les Belles Lettres, 1950, pp. 269).

Ainsi la perfection et la supériorité du cercle, le naturel et le non-naturel sont inséparablement inséparables, une conclusion qui, toute rigoureuse dans un schéma triadique, n'est cependant que la dernière partie d'un schéma.

"En conséquence, si l'on raisonne en s'appuyant sur toutes les considérations, on pourra se convaincre qu'il existe, au plus, des corps qui nous surpassent et d'autres, qu'on ne peut inférer de l'apparence, dont la nature n'est d'autant plus noble, plus et plus éloignée de l'entour du nous sommes" (trad. Paul MÉRLE, ARISTOTELE).

L'idée de noblesse est exprimée par le mot *transcendence*.

Avant ensuite déduire les quatre phénomènes de ce corps premier sans personne, matériel, immatériel, il se montre conforme à la conception commune du divin, celle qui, au surplus, est commune dans les régions les plus élevées. On arrive à un devoir respect de transcendance, par un raisonnement déductif, un schéma préconçu, qui est précisément celui des conceptions primitives communément reçues.

Il y a dans le *De Caelo* d'autres exemples de la pensée d'origine naturelle. Ainsi, plusieurs fois, il est affirmé que la nature ne fait rien en vain et n'est le sujet de

départ d'une déduction: $\eta\delta\epsilon\ \pi\acute{o\tau\epsilon\iota\varsigma\ \alpha\upsilon\tau\acute{\epsilon}\varsigma\ \delta\iota\sigma\tau\acute{\alpha}\varsigma\ \alpha\upsilon\tau\acute{\epsilon}\varsigma\ \mu\alpha\tau\eta\rho\ \pi\alpha\upsilon\lambda\iota$ II, 4, 274b, 17 et 1, 4, 271a 30; II, 9, 280a 20-21.

les astres ne valent pas, en effet, on ne voit qu'une face de la lune... il serait illogique que la nature ne leur donne aucun organe propre au mouvement, car la nature ne fait rien au hasard, ni qu'elle soit sans les animaux mais néglige les rires et nobles travaux que sont les astres II, 11, 283b, 131.

La solution imaginée de l'agoriste à laquelle donner lieu l'introduction du corps sphérique supérieur, développant le système des ventres du monde, entraîne aussi l'introduction du schéma moral dans le raisonnement. Voici l'argumentation qu'on trouve dans le *De caelo* II, 11, 283b 28-32:

"Pour quelle raison les astres ne subissent pas plus de mouvements toujours plus nombreux à mesure qu'ils se trouvent plus loin de la translation première *(c'est-à-dire du corps premier, corps sphérique supérieur)* mais sont ce les mouvements de la région médiane *(c'est-à-dire des planètes)* qui sont les plus nombreux? Parceque le corps premier est un mouvement unique, il semblerait logique que le corps le plus proche de lui fût soumis aux mouvements les moins nombreux, qu'il en eût deux, parceque le ciel est carré et six, ou que l'on trouve quelque disposition de ce genre. Or, en réalité, c'est le contraire qui se passe. Le soleil et la lune sont sous de mouvements moins nombreux que ceux des astres situés dans les régions supérieures plus loin du centre que nous, et plus près du premier corps. L'usage d'ailleurs, ce qu'a confirmé l'observation visuelle à propos de certains "Pneumatiques" cités par ARISTOTELE.

La réponse, présentée comme une simple tentative, est un exemple caractéristique d'animisme. Elle part du fait que les astres doivent être considérés, non comme des corps spatiaux, mais qu'ils ont en partage l'action et la vie ($\psi\upsilon\chi\eta\ \kappa\alpha\iota\ \beta\iota\omicron\varsigma$) $\psi\upsilon\chi\eta\ \kappa\alpha\iota\ \beta\iota\omicron\varsigma$ $\tau\omega\ \sigma\phi\epsilon\kappa\epsilon\iota\mu\epsilon\nu\omega\ \pi\alpha\upsilon\lambda\iota$ et son $\psi\upsilon\chi\eta$.

"Dès lors, il n'y a plus rien d'illogique dans les faits cosmiques, car ce qui a le plus haut degré de perfection possède l'excellence $\pi\epsilon\acute{\rho}\iota\ \alpha\upsilon\tau\acute{\omicron}\nu\ \iota\pi\epsilon\kappa\alpha\tau\alpha\sigma\tau\acute{o}\varsigma$ indépendamment de l'action. Et ainsi pour l'être le plus proche de la perfection l'excellence se réalise par une activité minime ou unique, pour celui qui en est le plus éloigné, par des activités plus nombreuses."

La vieille idée de la prééminence de la vie de loisirs *(bios theoretikos)* sur l'agitation du travailleur manuel est là, servie de modèle et de justification subrepticie à une image du monde. Aristote l'a exprimée, cette idée, avec une particulière vigueur.

dans la *Politique* (1326b) : "Le sentiment doit avoir une importance et une étendue telles que les habitants puissent vivre sans travailler de manière tout à la fois libérale et saine" (*τοῦ πάθος οὐκ ἐλάττωμα, ἀλλὰ καὶ τὸ πλεονέκτημα*).

Samos Naxos. Aristote institue une hiérarchie des êtres vivants selon les démarches qui leur sont nécessaires pour réaliser leur perfection et explique les mouvements des astres sur le modèle de l'activité des plantes et des animaux. Ainsi la plante se meut peu, car elle ne peut conquérir qu'un seul bien, les choses nécessaires à sa perfection, et étant données dès le départ, l'animal se meut plus, travaillant que l'homme, qui se dépense en de multiples directions. Il s'agit pour tous d'arriver à la perfection.

"C'est évidemment pour ce motif que la terre ne se meut pas du tout et que les autres proches d'elle bougent et qu'en plus que quelques mouvements. Ils n'arrivent pas complètement comme il faut, mais ne peuvent atteindre que dans certaines limites le principe le plus doux. L'empereur, en effet, lui, l'attirent, directement et par un mouvement unique (*καὶ ἐκείνη δὲ καὶ*). Quant aux astres situés entre le premier soleil et les derniers sphères planétaires, ils y arrivent, certes, mais par les chemins et de multiples" (trad. P. MICHARD).

Et voilà maintenant l'avantage. L'hypothèse d'Aristarque de Samos, laquelle d'Héraclite du Pont – qui faisait tourner la terre autour du soleil, cette terre qui devait être toute vivante sur le modèle même de la plante qui s'y trouve en train de le faire.

Cette hypothèse l'aidera, la troisième, après celles des excentriques et des épicycles, qui essayait d'échapper à la rotation des sphères héliocentriques. Aristote en avait assez de la *revolutionshagmone*, mais que plusieurs *cosmologies* nous apprennent que l'idée d'une rotation de la terre – ou les bases fondamentales sans doute – a été développée par Philolaos²², Hicetas de Syracuse, qui est d'ailleurs le contemporain de Théophraste²³, Euboulos de Syracuse²⁴, sans compter pour des Héraclite du Pont, contemporain d'Aristote²⁵. Dans le *De Caelo* II (281-282), Aristote rejette l'hypothèse d'une révolution terrestre par l'argument que si la *rotation* des cercles et *orbites* des étoiles, argument qui était interprété à l'envers, de la distance des étoiles ne rendait imperceptibles les modifications de leur angle de vision des étoiles dues au déplacement de la terre.²⁶ Or Aristote n'avait pas dans son bagage de schémas

22. Cf. PROCLUS, *Opuscule VIII*, 10.

23. Cf. PROCLUS, *Opuscule II*, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

24. Cf. PROCLUS, *Opuscule I*, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

25. Cf. PROCLUS, *Opuscule I*, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

26. Cf. PROCLUS, *Opuscule I*, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

27. Aristote n'a pas dans son bagage de schémas de révolution terrestre, mais il a dans son bagage de schémas de révolution héliocentrique, ce qui est un argument en faveur de la rotation de la terre.

mettant la notion d'un univers assez grand pour qu'il pût admettre le caractère indépendant de ses motivations.

Ainsi la théorie hylémorphique et l'existence d'un objet au moment d'égri ne s'étaient pas encore rencontrées au temps d'Aristote, comme elles l'auront fait un siècle plus tard au temps d'Avicenne. La théorie hylémorphique applique le verbe à l'acte. Le verbe a été passé dans le fait, telle est la propre leçon du platonisme. L'histoire des sciences est pleine de ces transformations singulières, les *transmutations de la connaissance* : une connaissance d'origine existentielle se transforme par la connaissance de l'existence en science.

[illegible]

On ne saurait cependant passer de la forme géométrique par le théorème d'Aristote à une notion géométrique telle que la notion d'hyperplan. L'appartenance intrinsèque des points aux hyperplans ne suppose aucune notion de forme. L'hyperplan n'est qu'un espace linéaire qui est une sous-structure d'un espace linéaire. L'hyperplan n'est qu'un espace linéaire, c'est-à-dire une sous-structure d'un espace linéaire. Mais si l'on veut parler d'un point appartenant à un hyperplan, il faut alors parler d'un point appartenant à un hyperplan d'un espace linéaire. L'hyperplan n'est qu'un espace linéaire, c'est-à-dire une sous-structure d'un espace linéaire. Mais si l'on veut parler d'un point appartenant à un hyperplan, il faut alors parler d'un point appartenant à un hyperplan d'un espace linéaire. L'hyperplan n'est qu'un espace linéaire, c'est-à-dire une sous-structure d'un espace linéaire. Mais si l'on veut parler d'un point appartenant à un hyperplan, il faut alors parler d'un point appartenant à un hyperplan d'un espace linéaire.

[illegible]

moins mesurable, propose un amendement crucial à la pensée d'Aristote.²⁸ Le défaut de mesure précise a conduit à la théorie héliocentrique, qui, au surplus, n'expliquait pas mieux que les autres les associations apparentes des révolutions des planètes ni la présence des équinoxes. Lorsque Archimède la revivifie, elle n'acceptait encore au III^e siècle avant J.-C. que celle de Séleucée, s'il faut en croire AETIUS II (17th).

Enfin, à toutes ces raisons qui ont arrêté les progrès de l'hypothèse héliocentrique, il faut ajouter celle qui sera sans doute la plus puissante: elle offusque le sentiment religieux. C'est PLUTARQUE qui, dans le *De face quae apparet in orbis lunae* (opusc. p. 214), rappelle le mot de Socrate Cléandre: "qui pensait que les titres devaient être comparés: Aristote de Samos sous l'inculpation d'impie et Pythagore sous l'accusation d'héliocentrique".

En passant, l'importance de l'argument relatif au progrès et la notion de compensation en passant de la petitesse de la terre, de l'ingénieur ARISTOTELE, dans le *De meteoris* II, ch. I, pp. 212-213, donne plusieurs preuves de la petitesse de la terre par rapport à l'univers: les tides et notamment le fait qu'en se déplaçant, les personnes le notent, mais la notion est applicable des étoiles, différentes ou situées à des hauteurs différentes. Au II^e siècle, le besoin d'une démonstration solide, valable système, le passage est évidemment extensible: c'est le *supra* de l'ouvrage. HIPPARQUE mesure l'année et la précession des équinoxes avec un remarquable degré de précision et précise aussi la position des étoiles. PAPPUS (*Collection Mathématique*, p. 200, ch. III, l. 12-13) rappelle les mesures d'Aristarque et mentionne les prévisions qu'il a reprises Ptolémée et qui aboutissent à l'estimation que le volume du soleil vaut 10 fois celui de la terre.

En, à l'époque même de PTOLÉMÉE, dans l'*Almagest* II, l'affirmation l'absence de la terre, PLUTARQUE dans le *De face quae apparet in orbis lunae*, p. 214, rappelle le mot d'Anaxagore²⁹ qui prétendait dire que si la lune ne tombe pas sur la terre, c'est à cause de sa vitesse qui, comme pour tout missile, s'oppose à l'effet de la pesanteur. Toutes les propositions de l'idée de gravitation universelle sont dans cette explication du comportement de la lune. Mais on n'a pas genre, semble-t-il, que même explication pouvait s'appliquer au comportement de la terre par rapport au soleil, parce que l'héliocentrisme était condamné d'avance pour tous les "obstacles épistémologiques" que nous avons essayé de déceler.

Les points d'arrêt qui ont bloqué le progrès de la pensée scientifique, nous voyons qu'ils sont l'effet de phénomènes psychologiques plutôt que d'une struc-

²⁸ Voyez l'interprétation de ce passage obscur de l'*Aréopagitique* de T. L. HEATH, *The Works of Aristotle*, Cambridge, 1917, p. 212.

²⁹ Cf. PLUTARQUE, *Œuvres* III, 34, p. 130. Voyez la note de H. CHÉRONIS, à l'édition du *De face* de PLUTARQUE, Loeb Library, Library, London, 1957, p. 50 note 3.

ture politique. La salutarité des Ligures et des Autalides pour la recherche scientifique n'a pas empêché cette stagnation. Paradoxe.

C'est que les institutions de recherche qui ont servi d'abord de pontées dans les triangulations ou d'organisations matérielles d'un développement progressif, exploration du monde culturel en vue de l'établissement d'une géographie fondée sur des relevés conjoints de latitudes et de longitudes, l'absence à laquelle est attaché le nom d'Euclide, et qui donna à l'histoire la géographie, mesurant les routes terrestres - depuis le commencement d'Héliogabale et les grands triangulations d'Alexandrie - l'analyse de données avec leur position mutuellement relative - l'analyse avant l'Hippocrate - des données dans l'ordre des mathématiques et la géométrie pure et possible, le mesure unifiée qui ne changeait avec aucune mesure et était le seul d'un seul équipement technique conjugué - c'est le triangle - l'analyse de l'analyse même, la géométrie de la géométrie, même sur l'analyse - c'est la géométrie. Les propriétés sont venues aussi dans les données les plus récentes par les données, mais les données pensent à l'analyse les données, c'est-à-dire à l'analyse et à l'analyse.

[illegible][illegible]

(4) $C \in \mathcal{C}(S)$ is Γ - \mathcal{C} -stable if $\Gamma(C) = C$ and $\Gamma(C) \cap \Gamma(C) = C$. [14, 15, 16, 24, 25]

Les schémas organisationnels de l'âge de l'enfant posent en question, d'ailleurs, à bien voir cette époque où vient s'ajouter à la fois l'astronomie, comme nous avons vu, de la mortelle, et la physiologie, comme nous allons le voir à présent.

Dès l'âge classique, les *doctes* se sont demandés ce qu'était la digestion. Un curieux texte du *CORPUS HIPPOCRATICUM*, I, 1^{er} livre des Maladies, 34, réfute, par des arguments très pertinents, l'opinion que la nourriture absorbée va dans le pignon. L'auteur soutient que la nourriture va dans le ventre et il ajoute qu'il prend la peine d'en multiplier les témoins : car la nourriture ou passage des aliments dans le pignon est très répandu. Or, au 18^e siècle, des opinions très générales, il faut apporter beaucoup de preuves si l'on veut braver par des raisons un esprit rebelle à admettre une telle opinion ! PLATON, *Timée* 70, 1, écrit encore que la nourriture entre dans le pignon.

PLIN¹⁸, qui est très vraisemblablement sous l'influence, résume ainsi les différentes théories sur la nature de la digestion :

"Certains, sous la conduite d'Hippocrate, soutiennent que, dans le ventre, la nourriture est brisée. D'autres, suivant Ptolemaeus, un disciple de Pythagore, qu'elle putrefait. D'autres, pensant avec Hippocrate, que la nourriture est brisée par la chaleur. En outre, il y a des tenants d'Aristotele, qui affirment que toutes les digestions sont saines et parfaites, qu'il n'y a aucune corruption, mais que la nourriture est transformée à travers le corps comme elle a été créée" (de la médecine, introduction, 17).

À l'époque classique, mais spéciale, l'âme ne saurait perdre poids et s'abaisser de le faire. Cette attitude expectative ressemble à celle que nous avons décrite à propos des plantes : plusieurs solutions vraisemblables ne pourraient être débattues que par le recours à une autre science ou à une observation plus exigeante et moins orientée par quelques schémas préétablis.

Cette observation là, nous la trouvons chez Galien. Dans l'ouvrage de physiologie qu'il intitule *Des fonctions naturelles* (*De quatuor naturalibus*), il cherche à établir notamment comment la nourriture absorbée devient sang, chair et os. Au livre I, ch. X-XII, il pose le problème de l'assimilation de matériaux nutritifs (*ἐκτέλεσις*) qui, dès l'origine, avaient communauté et partant affinité avec les tissus en lesquels devaient les transformer les organes. Ici la fonction est d'altérer la nourriture *ἐκτέλεσις* (*ἐκτέλεσις* 14, 1009¹⁸). Et, posant le problème en termes concrets, il conclut (livre I, ch. X, 20-21) : "Il est évident aussi que le pain et plus encore la viande, la betterave et les aliments de cette sorte doivent subir une altération très considérable pour produire du sang".

En quoi consiste cette altération ? Une expérience va le déterminer. Il s'agit d'éliminer les hypothèses concurrentes du simple broyage et de la chylification.

Après avoir fait remarquer que des objets durs, tels que briques ou pièces de monnaie, avalés par inadvertance, passent dans l'intestin sans avoir été broyés, Galien illustre l'expérience que voici (livre III, ch. IV, 145-150):

"Gardez un animal quelconque de nourriture liquide. J'ai fait souvent l'expérience sur des porcs auxquels je donne une sorte de panade faite de farine et d'eau. Bientôt, après trois ou quatre heures environ, et tout avant le repas. Si vous tachez, sous aussi, cette expérience, vous trouverez la nourriture encore dans l'estomac. Et la durée du séjour qu'y l'on trouve ne dépend pas de la chylification — qui aussi bien ne peut se réaliser avant que les aliments ne soient digérés — mais de la digestion (*τῆς πέψης*) qui est un peu de ce qui diffère de la chylification, comme l'est la production de sang et la nutrition. Comme il a été démontré que certaines substances ont une modification qualitative (*ποιότητα*) et d'autres une modification de la même manière, la digestion dans l'estomac est une modification des aliments en la qualité d'acides estomacaux (*ὁξύθυατα*) même s'ils sont d'origine tiède (*ὑπόθετα*) ou froide (*ψύχρα*) (*τῆς τροφῆς ποσότητος καὶ ποιότητος*). Et aussi bien lorsque la digestion est accomplie, le pyllore chasse les aliments sans expulser sans difficulté par ce passage, même si, éventuellement, ils entraînent avec eux cailloux, os, morceaux ou tout autre élément qui ne peut être réduit en chyle."

Et le savant a donc refusé, par l'observation, à choisir entre trois conceptions de la digestion, et à choisir correctement celle qui voit dans la digestion une *ποιότης*, un processus de changement de qualité des aliments. L'expérience est bien conçue et la correspondance persistante de corps durs dans le produit expulsé de l'estomac élimine la définition par simple broyage. Le savant a défini, identifié une fonction physiologique, mais il n'a pas dit encore comment elle se fait.

C'est là que va s'insérer le poétique, qui paralyseront trois caractères.

Le plus pressant peut-être est celui de l'anchoconosciphisme qui finit la représentation des fonctions des organes comme il domine celle des astres. Galien conçoit l'estomac, comme la veie et l'utérus auxquels il le compare, à la manière d'un être animé de tendance qu'il exprime avec des mots qui désignent les sentiments humains. Dans son ouvrage sur les *Fonctions naturelles* (livre III, ch. 54, 150), avant la conclusion finale de ses expérimentations, observations et argumentations sur les fonctions de l'estomac, il dit:

"Ainsi, comme il a été dit au commencement (*de*... *et* Galien) toutes les apparences témoignent qu'il faut qu'il existe dans quasi toutes les parties de l'être vivant une inclination et une suite d'appétit de sa propre qualité et une répulsion et une suite de haine de l'hétérogène (*ἵστανται μὲν τὸν αὐτοὸν οὖρον ὁρέξαι τῆς οὐρίας ποιότητος, ἀποστρέφεται δὲ τὸν ἀπὸ τοῦ αὐτοῦ μίσην καὶ τῆς ἀλλοτρίτης*). Or il est naturel d'ajouter ce que l'on désire et de rejeter ce pour quoi on a de l'aversion."

Somme vneus s'ins d'être absolument dérangés autour d'un de pareils schémas sous-jacents, qui soutiennent la geste — c'est une frange — les métaphores les plus habituelles de la langue! Mais des explications animales⁴¹! Insistons d'en chercher d'autres.

Le deuxième obstacle, c'est l'existence d'une chimie scientifique. Le "composé" en physiologie, c'est la chimie qui doit le donner. On en sait que, si la fabrication des teintures, le raffinement des métaux ou production des médicaments influent, comme il le faut, et la fabrication des osseux, des papiers, des céramiques, il n'y a pas de lien avec la chimie. Ce chimisme est celui des artisans qui pratiquent les arts manuels, qui dévalent l'homme, ainsi que le dit *Al-Jabrî* dans sa *Diwan* (p. 147).

Le troisième obstacle, enfin, c'est l'absence des moyens de mesure. En effet, si l'on fait passer des choses, les efforts humains que de la mesure précise le temps, de la détermination des grandeurs et des positions des astres, la mesure de la terre, du monde, la détermination du rapport du rayon à la circonférence, efforts auxquels s'attachent les noms d'Archimède et d'Appolonius, toutes ces mesures se réalisent dans le domaine de la géométrie et de ses applications mécaniques. Mais la mesure des phénomènes vivants ne pouvait passer par ces domaines de la chimie.

Ainsi tous les progrès de la physiologie sont arrêtés par les mêmes obstacles physiques, chimiques, géométriques, qui ceux de l'économie.

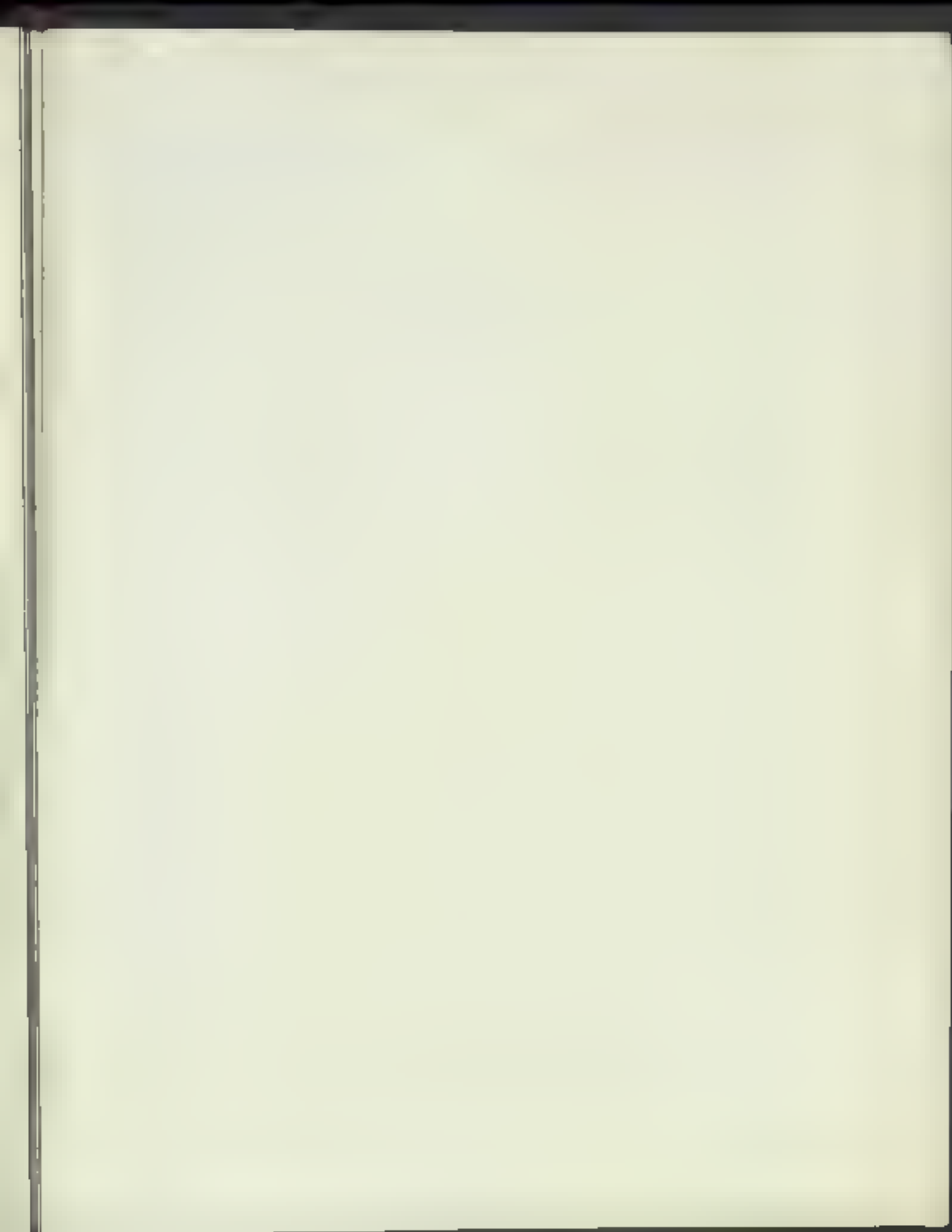
La limite de ces obstacles, on peut dire, a été que les esprits les plus perspicaces n'ont pu aller, pour ces choses, plus loin. Jusque là, *Al-Jabrî*, II, 15, a bien vu l'erreur de méthode des Pythagoriciens dans leur usage de justification de la réciprocité de la terre.

"L'on ne cherche point à régler par les faits observés leurs raisonnements et leurs explications par les causes, on soumettent les faits observés à certaines lois, on pose de certains raisonnements et de certains usages personnels sur eux, on s'efforce de faire correspondre leur organisation du monde"⁴² (trad. P. NOLAT).

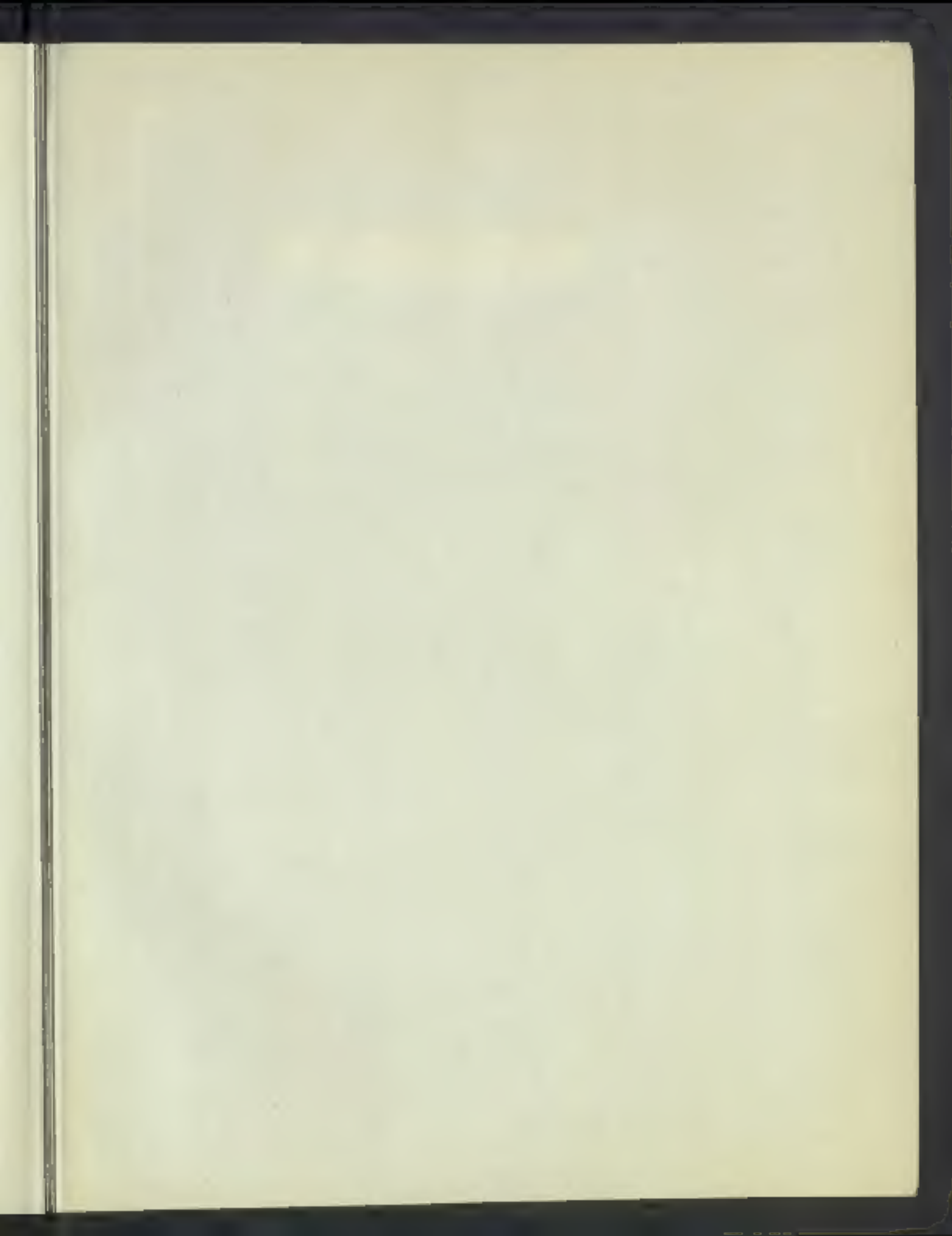
Et pourtant nous avons vu qu'il faut exactement penser la même chose.

Elle vient aussi, certainement, à ce que l'ensemble de la société hellénistique avait une attitude de pensée collectiviste. Le perceptible même de la grande institution représentative, qu'est le Musée d'Alexandrie n'est pas essentiellement de représenter le legs du passé, mais pour une source privilégiée d'inspiration.

⁴¹ Cf. R. JOLY, *Le monde de la science néo-platonique*, Paris, 1960, pp. 243-247.







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